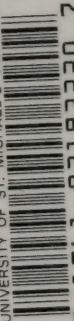
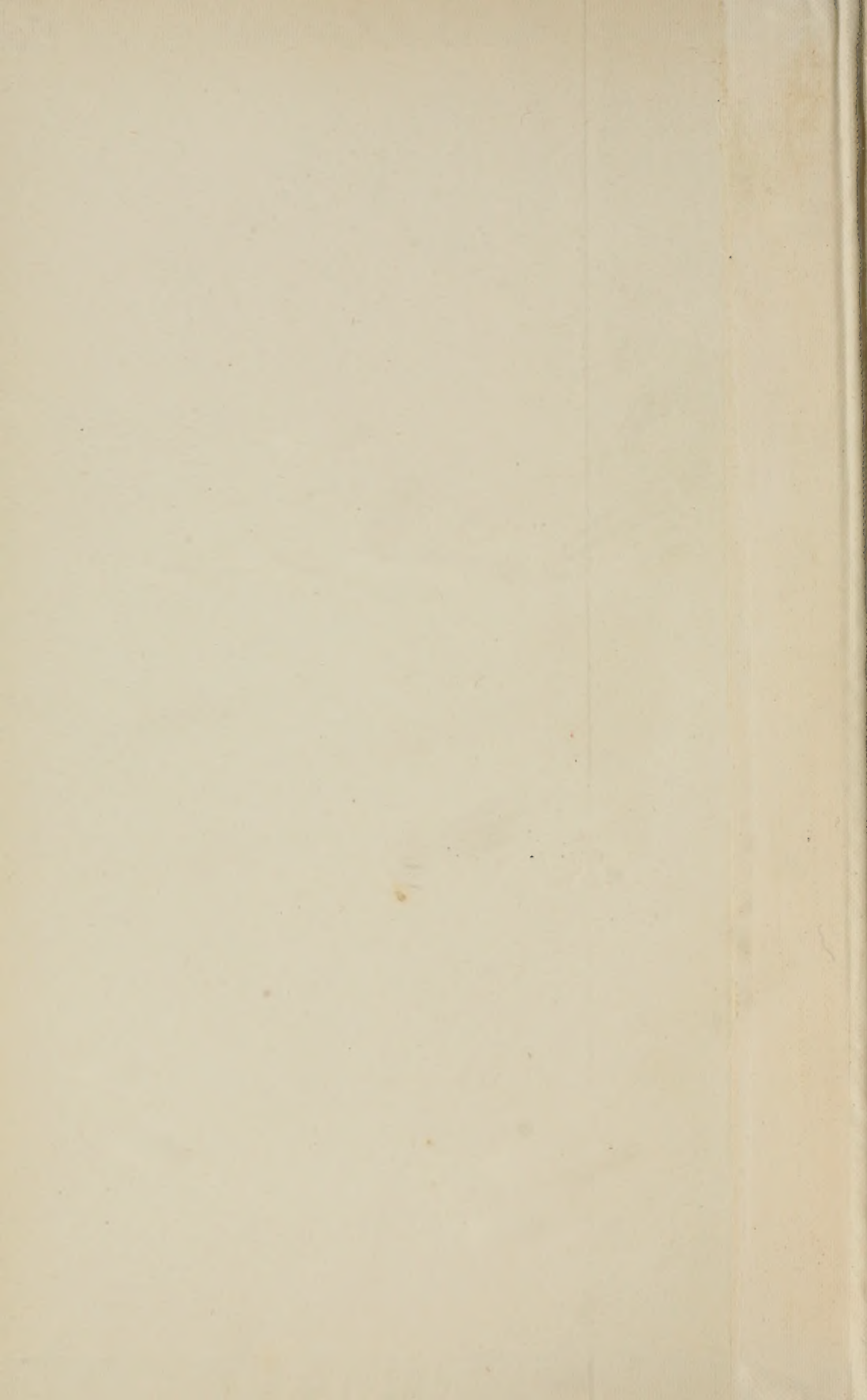


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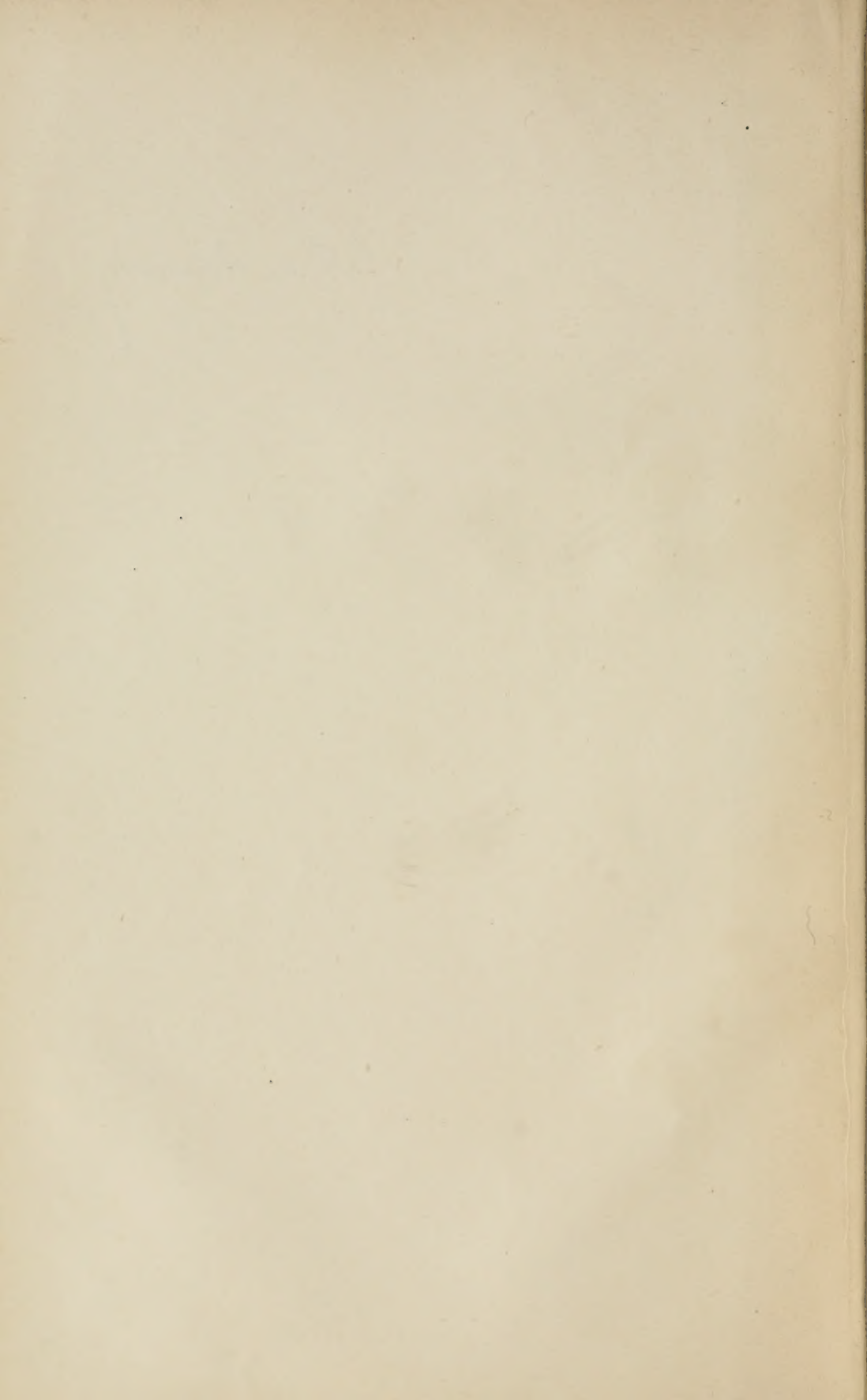


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W.P. Kennedy









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# VISITATION ARTICLES AND INJUNCTIONS

VOLUME II

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1536-1557

Edited with Introduction and Notes

by

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and

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## The Contents of the Second Volume

	<i>Page</i>
I First Royal Injunctions of Henry VIII, 1536	1-11
II Latimer's Injunctions for S. Mary's, Worcester, 1537	12-14
III Latimer's Injunctions for Worcester Diocese, 1537	15-18
IV Bishop Lee's Injunctions for Coventry and Lichfield, 1538	19-24
V Archbishop Lee's Injunctions for Ripon, 1537	25-29
VI Fox's Injunctions for S. James', Wig- more, 1537	30-33
VII Second Royal Injunctions of Henry VIII, 1538	34-43
VIII Archbishop Lee's Injunctions for York Diocese, c. 1538	44-52
IX Shaxton's Injunctions for Salisbury Diocese, 1538	53-60
X Voysey's Injunctions for Exeter Dio- cese, 1538	61-64
XI Archbishop Cranmer's Injunctions for Hereford Diocese, 1538	65-66
XII Goodrich's Injunctions for Ely Dio- cese, 1541	67-69
XIII Archbishop Cranmer's Injunctions for All Souls' College, Oxford, 1541	70-81
XIV Bonner's Injunctions for London Dio- cese, 1542	82-90
XV Heath's Injunctions for Rochester Cath- edral (1st set), 1543	91-94

# Contents

XVI	Heath's Injunctions for Rochester Cathedral (2nd set), 1543	95-98
XVII	Longland's Injunctions for Oriel College, Oxford, 1545	99-102
XVIII	Royal Articles of Edward VI, 1547	103-113
XIX	Royal Injunctions of Edward VI, 1547	114-130
XX	Royal Injunctions for the Bishop of Westminster, 1547	131-132
XXI	Royal Injunctions for Westminster Diocese, 1547	133-134
XXII	Royal Injunctions for Cathedrals, 1547	135-139
XXIII	Royal Injunctions for Canterbury Cathedral, 1547	140-146
XXIV	Royal Injunctions for Winchester Cathedral, 1547	147-149
XXV	Royal Injunctions for Winchester College, 1547	150-152
XXVI	Royal Injunctions for York Minster, 1547	153-157
XXVII	Royal Injunctions for S. George's, Windsor (1st set), 1547	158-159
XXVIII	Royal Injunctions for S. George's, Windsor (2nd set), 1547	160-165
XXIX	Royal Injunctions for Lincoln Minster 1548	166-170
XXX	Royal Injunctions for Doncaster, 1548	171-175
XXXI	Cranmer's Articles for Canterbury Diocese, 1548	176-189
* XXXII	Visitation Articles, c. 1549	190-196
XXXIII	Royal Injunctions for All Souls' College, Oxford, 1549	197-203
XXXIV	Royal Injunctions for Cambridge University, 1549	204-212
XXXV	Royal Injunctions for S. George's, Windsor, 1550	213-227
XXXVI	Royal Injunctions for Magdalen College, Oxford, 1550	228-229
XXXVII	Ridley's Articles for London Diocese, 1550	230-240

\* XXXI<sup>a</sup> Bishop Wake man's Articles for the Diocese of Gloucester.

# *Contents*

XXXVIII Ridley's Injunctions for London Diocese, 1550	241-245
XXXIX Cranmer's Articles for Canterbury Cathedral, 1550	246-250
XL Cranmer's Injunctions for Canterbury Cathedral, 1550	251-253
XLI Royal Injunctions for S. George's, Windsor, 1550	254-261
XLII Bulkeley's Articles for Bangor Diocese, 1551	262-266
XLIII Hooper's Articles for Gloucester and Worcester Dioceses, 1551-52	267-278
XLIV Hooper's Injunctions for Gloucester and Worcester Dioceses, 1551-52	279-290
XLV Hooper's Interrogatories for Gloucester and Worcester Dioceses, 1551-52	291-309
XLVI Archbishop Holgate's Injunctions for York Minster, 1552	310-321
XLVII Royal Articles of Queen Mary 1554	322-329
XLVIII Bonner's Articles for London Diocese, 1554	330-359
XLIX Bonner's Injunctions for London Diocese, 1555	360-372
L Bonner's Injunctions for S. Paul's Cathedral, 1555	373-384
LI Pole's Articles for Canterbury Diocese, 1556	385-391
LII Pates' Injunctions for Hereford Cathedral, 1556	392-396
LIII White's Articles for Lincoln Diocese, 1556	397-398
LIV White's Injunctions for Lincoln Minster, 1556	399-400
LV Brooks' Injunctions for Gloucester Diocese, 1556	401-408
LVI Goldwell's Injunctions for S. Asaph Diocese, 1556	409-411
LVII Tunstall's Injunctions for the Dean and Chapter of Durham 1556	412-414



*Contents*

LVIII Pole's Injunctions for Cambridge University, 1557	415-421
LIX Pole's Articles for Canterbury Diocese, 1557	422-426

END OF VOLUME THE SECOND

*Appendix A:*

*Visitation of the Priory of Worcester*  
*by Wolsey ————— 1526*  
*by Traumer 1534* } *Causton*  
*Wilson.*

*Appendix B:*

*Notes on Visitation 1536 - 1538*

*W.D. M.K. from*

*E.H.R. October 1926*

## Corrigenda.

- p. 2, l. 10, *for* viceregent *read* vicegerent; and so at p. 34, l. 19; p. 39, last line but twelve; p. 43, l. 6.
- p. 17, note 1, l. 4, *for* v *read* vi.
- p. 19, see vol. i, p. 126, note 2
- p. 22, l. 8, *for* unto *read* until.
- p. 42, l. 7, *for* knelling *read* knolling.
- p. 58, note 2, l. 5, *for* Convent of Bruton *read* Convent of Burton.
- p. 71, l. 11, *for* firmita *read* firmiter.
- p. 72, last l. but four, *for* contumelis *read* contumeliis.
- p. 74 No. 10, *for* baccalarius *read* baccalaureus.
- p. 85, No. 9, *for* When *read* Where.
- p. 115, last l. but two, *for* or relics *read* to relics.
- p. 121, notes l. 2, *for* arms *read* alms.
- p. 124, note 1, l. 2, *for* varience *read* variance.
- p. 130, last l. but one, *for* for *read* from.
- p. 158, last l. but three, *for* 1442 *read* 1482.
- p. 191, note 1, l. 2, *for* Nos 21 *read* Nos 3, 21.
- p. 196, last l. but three, *for* Winchesley's *read* Winchelsey's.
- p. 205, No. 5, *for* canistaria *read* lanistaria; No. 8, *for* anni *read* annos; *for* theologiae tradunt *read* theologiae totos tradunt.
- p. 207, No. 22, *for* Margarietae *read* Margaretæ.
- p. 209, l. 1, *for* est *read* et.
- p. 230, l. 13, *delete* 1547.
- p. 233, note 2. The last half of this note belongs to No. 15 above.
- p. 239, No. 57, l. 3, *for* on *read* or; l. 4, *for* be *read* was.
- p. 240, last l. but two, *for* relics *read* rebels.
- p. 243, last l. but four, *for* assistantes *read* assistentes.
- p. 263, l. 6, *for* tenenta *read* tenentur.
- p. 267, last l., *for* annote *read* annotate.
- p. 272, No. 20, l. 6, *for* immolition *read* immolation.
- p. 285, note 1, l. 2, *for* c. § 6 *read* c. x. § 6.
- p. 300, note 1, l. 7, *for* Magnificat *read* Nunc Dimittis.
- p. 316, note 2, l. 4, *for* Vicariorium *read* Vicariorum.
- p. 317, No. 12, l. 3, *for* affectuously *read* effectuously.
- p. 331, No. 1, l. 3, *for* themselves *read* themselves.
- p. 332, No. 4, l. 4, *for* -pitably *read* -pitality.
- p. 334, l. 9, *for* faith *read* youth; ll. 18, 19, *for* not being in hatred or *read* or being in hatred and.
- p. 344, notes l. 5, *for* Catrol *read* Cabrol.
- p. 348, l. 10, *for* if *read* of; No. 76, l. 1, *read* that hath murmured.
- p. 365, No. 15, l. 11, *for* , that *read* : It.

### Corrigenda

- p. 366, l. 3, *for ropes read copes.*  
p. 367, l. 5, *for or in read and in.*  
p. 369, note 2, l. 4, *for observerentur read observentur.*  
p. 383, l. 25, *for aliquam read aliquem.*  
p. 385, l. 7, *read* On March 22, 1556, he was ordained priest, and two days later he  
p. 387, notes l. 1, *for eiis read eis.*  
p. 388, l. 4, *for devotione read devotiones.*  
p. 390, No. 51, l. 3, *for fundatione read foundationes*; note 1, l. 12, *for talibus read talibus.*  
p. 394, No. 13, *for canons, residents read Canons-resident*; note 1, l. 6, *for ecclesiæ read ecclesia.*  
p. 397, l. 5, *for to 1556 read in 1556.*  
p. 399, l. 10, *for ibm read ibidem*; No. 1, l. 7, *for alienatis read alienetis.*  
p. 400, No. 6, *for comunas read comunias*; No. 8, l. 2, *for pro vos read per vos.*



## The First Royal Injunctions of Henry VIII.

1536.

HENRY's first act, after he assumed his style and title of Supreme Head of the Church in England, was to appoint Thomas Cromwell, in 1535 his Vicar-General in all things ecclesiastical (Hardy and Gee, p. 256). This set of injunctions was issued by Cromwell, in the King's name, in 1536. The exact date is not known, as it is left blank in Cranmer's Register and in the black-letter copy in Corpus Christi College, Cambridge (vol. cxxi, p. 483). But it certainly appeared after the July of 1536, when the Houses of Convocation passed the Ten Articles, and the copy in the Record Office gives August as the month in which they were issued. These injunctions created such a pronounced break with Henry's previous methods that Wriothesley, a contemporary chronicler, boldly says that they formed "the first act of pure supremacy done by the King, for in all that had gone before he had acted with the concurrence of Convocation" (*Chron. Camden Soc.*)

There is some confusion connected with them. Cromwell issued two sets of injunctions *in the King's name*: one in 1536 (which is the present set) and one in 1538 (see below). Foxe prints both under their correct dates, and calls both the King's injunctions. He might have called them both Cromwell's. Both are as much his as the King's and *vice versa*. But to call one set the King's and the other set Cromwell's, as Wilkins does (*Concilia*, III, 813-815), leads to fatal mistakes. He calls the set of 1536 the King's, and the set of 1538 Cromwell's, and, in addition, prints them both under one date, 1536. Students, knowing that Cromwell issued injunctions in 1536, turn to the *Concilia* and find there two sets, the first set dated 1536 and called the King's, the second set dated 1536 and called Cromwell's. They naturally conclude that this second set form Cromwell's injunctions for 1536, whereas it is in reality Cromwell's set for 1538: Cromwell's true injunctions for 1536 being the first set given by Wilkins and called by the King's name. But the confusion does not stop here. Wilkins, following Cranmer's Register, omits from the true set of 1536 the order about the provision of the Bible in Churches. There is no doubt that this is a genuine order, as it appears in Bonner's Register, in the black-letter copy at Corpus, and in Foxe. This opinion has led many writers to conclude that what is said about the Bible in

1] *The First Royal Injunctions of Henry VIII* [1536  
the *second* set printed by Wilkins, and dated by him in 1536, is the  
order of 1536; whereas, as we have shown, this second set belongs  
really to 1538.

[Transc., Burnet, iv, 308.]

**I**N the name of God, Amen. In the year of our Lord God,  
1536, and of the most noble reign of our sovereign lord  
Henry VIII, King of England and of France, the twenty-  
eighth year, and the — day of —, I, Thomas Crumwel,  
Knight, Lord Crumwel, Keeper of the privy seal of our said  
sovereign lord the King, and viceregent unto the same, for  
and concerning all his jurisdiction ecclesiastical within this  
realm, visiting by the King's highness' supreme authority  
ecclesiastical the people and clergy of this deanery of —  
by my trusty commissary — lawfully deputed and con-  
stituted for this part, have to the Glory of Almighty God, to  
the King's highness' honour, the public weal of this his realm,  
and increase of virtue in the same, appointed and assigned  
these injunctions ensuing, to be kept and observed of the  
dean, parsons, vicars, curates, and stipendiaries<sup>1</sup> resident or

<sup>1</sup>As the various classes of parochial clergy are continually mentioned in these documents, it has been thought best to insert a note here on the most pronounced differences without going into technical details.

The dioceses were divided into Rural Deaneries, consisting of several parishes, over which a rural dean usually presided.

(1) *The Rector*. A landowner had a restricted right to appropriate his tithes to a particular church, or to found a church which should receive the tithes of the neighbourhood. When the recipient was the priest who had the cure of souls in the area he was called *rector* or *parson*. But if the recipient was some monastery, it then became rector, and was responsible for the ministrations. In course of time, many of the monastic rectors became careless of these parochial duties, and in the thirteenth century they were forced to appoint a priest to the definite charge of the parish. When he received a portion of the tithes he was called—

(2) *Vicar*—the rector's deputy—and could only be removed in the same way as the rector—for some grave offence. But in some instances the monasteries merely sent a temporary priest, who was called—

(3) *Curate*, paying him a fixed salary.

When the monasteries were dissolved, "the rectories and tithes attached to them, and the patronages of the vicarages of the parishes of which the monasteries were rectors, were confiscated to the Crown, and were bestowed, some on bishoprics, some on Colleges in the Universities, and some on other lay foundations and individuals. These rectories were thenceforth termed *impropriate*, and the rectors were styled *impropriators*, as distinguished from the

having cure of souls, or any other spiritual administration within this deanery, under the pains hereafter limited and appointed.

1. The first is, that the dean, parsons, vicars, and others having cure of souls anywhere within this deanery, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular laws and statutes<sup>1</sup> of this realm made for the abolishing and extirpation of the Bishop of Rome's pretended and usurped power and jurisdiction within this realm, and for the establishment and confirmation of the King's authority and jurisdiction within the same, as of the Supreme Head of the Church of England, and shall to the uttermost of their wit, knowledge, and learning, purely, sincerely, and without any colour or dissimulation declare, manifest and open for the space of one quarter of a year now next ensuing, once every Sunday,<sup>2</sup> and after that at rectories and rectors directly connected with the cure of souls. But the vicars retained their position and the tithes allotted to them; and where a vicarage had not been created, the obligation of appointing and paying a curate remained, with this difference, that when the appointment fell into lay hands, the person appointed, instead of continuing a temporary curate, was regarded as only removable in the same manner as a rector or curate, and became in fact or name—

(4) "*A perpetual curate.*"

(5) *The stipendiary* was a priest appointed to do some work or service of a special kind.

(6) *The Chantry-priest* was a priest who served a chantry, i.e., a foundation endowed for the purpose of saying Masses for the soul of the founder. Occasionally these foundations provided for charitable work among the poor. However, his chief work was to say the Chantry Masses, assist at the parochial High Mass and other services, and especially to teach the young. By the chantry-priests the Church provided elementary education free in most of the chief parishes of England until the suppression of the Chantries by Edward VI.

(7) *The chaplain* was the priest connected with some guild or fraternity, or who served some chapel-of-ease founded in a large parish to meet the wants of the people.

(See P. V. Smith, *The Church Handbook*, p. 54, from which the earlier part of this note is largely drawn.)

<sup>1</sup> The antipapal statutes were the Acts against Pluralities (1529); for Restraint of Appeals (1533); for Restraint of Annates (1534); for the abrogation of the usurped authority of the Roman pontiff (1534); for the Submission of the Clergy (1534); for the Supreme Headship (1534).

<sup>2</sup> As early as 1535, Henry had sent letters to all the Bishops, ordering the recital of the Royal Supremacy every Sunday by the Bishops and all the

leastwise twice every quarter, in their sermons and other collations, that the Bishop of Rome's usurped power and jurisdiction, having no establishment nor ground by the law of God, was of most just causes taken away and abolished; and therefore they owe unto him no manner of obedience or subjection, and that the King's power is within his dominion the highest power and potentate under God, to whom all men within the same dominion by God's commandment owe most loyalty and obedience, afore and above all other powers and potentates in earth.

2. *Item*, Whereas certain Articles<sup>1</sup> were lately devised and put forth by the King's highness' authority, and condescended upon by the prelates and clergy of this his realm in Convocation, whereof part are necessary to be holden and believed for our salvation, and the other part do concern and touch certain laudable ceremonies, rites and usages of the Church meet and convenient to be kept and used for a decent and politic order in the same; the said dean, parsons, vicars, and other curates shall so open and declare in their said sermons

clergy (Dixon, *Hist.* i, p. 255). This followed the resolution which passed both Houses of Convocation in the previous year, "that the Bishop of Rome hath not by Scripture any greater authority in England than any other foreign bishop" (Wilkins, iii, 769).

<sup>1</sup> The "certain articles" are the *Ten Articles* of 1536 (Burnet, ed. Pocock, iv, p. 272). In the Cotton MS. they are entitled "Articles about religion, set out by the Convocation and published by the King's authority." They are divided into two parts: the first five containing the things necessary to be believed, which are (i) the grounds of faith, i.e., the Bible, the Creeds, the Four Councils, the Patristic traditions not contrary to Scripture; (ii) Baptism; (iii) Penance; (iv) The Sacrament of the altar; (v) Justification; the second five containing the things to be retained, though not necessary to salvation, which are (vi) Images; (vii) Honour due to the Saints; (viii) Praying to the Saints; (ix) Rites and Ceremonies; (x) Purgatory. The old ceremonies are upheld, but the dangers of abuse are fully pointed out. They are clearly a compromise between the Old and New Learning. Hardwick (*Hist. of the Articles*, App. I) prints them with the various readings.

Evidently the clergy commented on or perhaps perverted these articles, for on November 19, 1537, Henry sent a circular letter to the Bishops, complaining of the manner in which the Articles were explained and spoken of, commanding them every holy day "plainly and distinctly without any additions, . . . to read and declare our said Articles," and ordering them to see that the clergy and heads of religious houses observed and performed the "same order that is before to you prescribed" (Burnet, iv, p. 396).



and other collations<sup>1</sup> the said articles unto them that be under their cure, that they may plainly show and discern which of them be necessary to be believed and observed for their salvation; and which of them be not necessary, but only do concern the decent and politic order of the said Church, according to such commandment and admonition as has been given unto them heretofore by authority of the King's highness in that behalf.

3. Moreover, that they shall declare unto all such as be under their cure, the Articles likewise devised, put forth, and authorized of late for and concerning the abrogation of certain superfluous holy-days,<sup>2</sup> according to the effect and purport of the same articles, and persuade their parishioners to keep and observe the same inviolably, as things holily provided, decreed, and established, by common consent, and public authority, for the weal commodity and profit of all this realm.

4. Besides this, to the intent that all superstition and hypocrisy, crept into divers men's hearts, may vanish away, they shall not set forth or extol any images, relics, or miracles for any superstition or lucre, nor allure the people by any enticements to the pilgrimage of any saint, otherwise than is permitted<sup>3</sup> in the Articles lately put forth by the authority of the

<sup>1</sup> Literally, a laying together, hence a conference, a discourse, a sermon, a homily, a treatise, an exhortation (*New Eng. Dict.*)

<sup>2</sup> Convocation in July, 1536, passed a measure for the abrogation of superfluous holy days. This measure was not confirmed by a subsequent Act of Parliament (Wilkins, III, 803). The Supreme Head, with the assent of Convocation, ordered that all Feasts of the Dedication should be observed only on the first Sunday in October; that Patronal Festivals (commonly called "Church Holidays," Strype, *Ecc. Mem.* I, I, p. 321) should no longer be observed, except they were such holy days as were universally kept; that all holy days in harvest time—from July 1 to Sept. 29—should no longer be kept, except feasts of The Apostles, our Lady and S. George; that no feasts should be kept in law terms, except Ascension Day, the Nativity of S. John the Baptist, All-Hallows and Candlemas. Henry sent this order with a circular letter to all the Bishops, telling them to see that the clergy refrained from giving notice and speaking of the abrogated feasts in church, and from commanding them to be kept or observed as holy days (Wilkins, III, 823).

<sup>3</sup> There is no mention of pilgrimages in the *Ten Articles* of 1536, but certain abuses connected with images were condemned by them. Preachers were ordered to instruct the people how they were to be used: "They were representatives of virtue and good example, that they also be by occasion the kindlers

King's majesty, and condescended upon by the prelates and clergy of this his realm in Convocation, as though it were proper or peculiar to that saint to give this commodity<sup>1</sup> or that, seeing all goodness, health, and grace ought to be both asked and looked for only of God, as of the very Author of the same, and of none other, for without Him that cannot be given; but that they shall exhort as well their parishioners as other pilgrims, that they do rather apply themselves to the keeping of God's commandments and fulfilling of His works of charity, persuading them that they shall please God more by the true exercising of their bodily labour, travail, or occupation, and providing for their families, than if they went about to the said pilgrimages; and that it shall profit more their soul's health, if they do bestow that on the poor and needy, which they would have bestowed upon the said images or relics.

5. Also in the same their sermons, and other collations, the parsons, vicars, and other curates aforesaid shall diligently admonish the fathers and mothers, masters and governors of youth, being under their care, to teach, or cause to be taught, their children and servants, even from their infancy, their

and stirrers of men's hearts, and make men oft to remember their sins and offences, especially the images of Christ and our Lady, and therefore it is meet that they should stand in the churches and none otherwise be esteemed; and to the intent rude people should not from henceforth take such superstition, as in time past it is thought that the same hath used to do, we will that our bishops and preachers diligently shall teach them, and according to this doctrine reform their abuses, for else there might fortune idolatry to ensue, which God forbid. And as for censuring of them, and kneeling and offering unto them, with other like worshippings, although the same hath entered by devotion, and fallen to custom; yet the people ought to be diligently taught that they in no wise do it, nor think it meet to be done to the same images, but only to be done to God, and in His honour, although it be done before the images, whether it be of Christ, of the cross, or of our Lady, or of any other saint besides" (*Ten Articles*, vi in Burnet, iv, 272).

<sup>1</sup>Prayer to the Saints was allowed, provided "it be done without any vain superstition, as to think any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than other, or is patron of the same (*ibid.* viii). Compare More's *Adoration of Images*. "We set every Saint in his office and assign him such a craft as pleaseth us." Also Erasmus, *Enc. Mor.*, "As many things as we wish, so many Gods have we made."

*Pater Noster*, the Articles of our Faith, and the Ten Commandments, in their mother tongue : and the same so taught, shall cause the said youth oft to repeat and understand. And to the intent this may be more easily done, the said curates shall, in their sermons, deliberately and plainly recite of the said *Pater Noster*, the Articles of our Faith, and the Ten Commandments,<sup>1</sup> one clause or article one day, and another another day, till the whole be taught and learned by little; and shall deliver the same in writing, or shew where printed books<sup>2</sup> containing the same be to be sold, to them that can read or will desire the same. And thereto that the said fathers and mothers, masters and governors, do bestow their children and servants, even from their childhood, either to learning, or to some other honest exercise, occupation or husbandry : exhorting, counselling, and by all the ways and means they may, as well in their said sermons and collations, as other ways persuading the said fathers, mothers, masters, and other governors, being under their cure and charge, diligently to provide and foresee that the said youth be in no manner wise kept or brought up in idleness, lest at any time after-

<sup>1</sup> This order dates back to the earliest times. In 747 the Council of Cloveshoe (Haddan and Stubbs, *Conc.* III, 366) decreed that the clergy should learn and expound the Creed and the Lord's Prayer. The Capitula of Theodulf, in 994, ordered every one to know them. In the process of time additions were made to this instruction. For example, in 1281 Archbishop Peckham adds the Ten Commandments; and so forth. There is an unbroken catena of authorities to prove that such instruction was kept prominently before the people by the orders of synods and visitations in pre-Reformation times.

<sup>2</sup> Parallel with these orders were books containing the matter to be learned and explained. Originally the Psalter had an appendix, containing, among other things, the Creed and the Lord's Prayer. This appendix was the nucleus round which private devotions were gathered. In the thirteenth century such additional matter, after acquiring a status of its own, was thrown off from the Psalter and became a separate book, with varying titles and contents. These books, commonly known as primers, appeared with the Hours in English from the fourteenth century onwards, and the supplementary prayers and devotions in English or Latin; among which were the Ten Commandments, the *Ave*, etc., corresponding to the requirements of contemporary canons and episcopal injunctions. From the time of the invention of printing many editions in Latin, in English, or in both, were issued. At the time of this injunction, it would have been easy to inform the people where printed books, containing the Creed, Lord's Prayer, and Ten Commandments, were sold (See Hoskins, *Primers, York, Sarum and Roman*).



ward they be driven, for lack of some mystery<sup>1</sup> or occupation to live by, to fall to begging, stealing, or some other unthriftiness; forasmuch as we may daily see, through sloth and idleness, divers valiant men fall, some to begging and some to theft and murder, which after, brought to calamity and misery, impute a great part thereof to their friends and governors, which suffered them to be brought up so idly in their youth; where if they had been well educated and brought up in some good literature, occupation, or mystery, they should, being rulers of their own family, have profited, as well themselves as divers other persons, to the great commodity and ornament of the Common-wealth.

6. Also, that the said parsons, vicars, and curates, shall diligently provide that the sacrament and sacramentals<sup>2</sup> be duly and reverently ministered in their parishes; and if at any time it happen them, other in any of the cases expressed in the statutes of this realm, or of special licence given by the King's majesty to be absent from their benefices,<sup>3</sup> they shall leave their cure, not to a rude and unlearned person, but to an

<sup>1</sup> Mystery = Ministerium (trade).

<sup>2</sup> Sacramentals were any outward signs or things which, though not in themselves means of grace, might become so when sanctified by prayer. Although there may be others, yet the name was confined to three forms of words: (i) The Pater Noster; (ii) the public confession at Mass, etc.; (iii) Sacerdotal blessings—and to four material things (i) Holy Water; (ii) Holy Bread; (iii) Almsgiving; (iv) Ashes on Ash Wednesday. There were also three for persons and things outside the state of grace: (i) Exorcised salt; (ii) exorcised oil; (iii) Hyssop for removing stains from desecrated places and things (Reichel, *Man. of Canon Law*, I, p. 371).

<sup>3</sup> Two acts of Henry VIII deal with residence: 21 *Henry VIII*, c. 13 (1529), and 28 *Henry VIII*, c. 13 (1536). By the former act residence was made compulsory after Michaelmas, 1529, for all holding any benefices, at one of them at least. The chief exceptions were: (i) Travellers in the King's service, and pilgrims; (ii) scholars, or those residing at any university for study; (iii) royal chaplains; (iv) resident chaplains to temporal and spiritual peers, Knights of the Garter, Justices of the King's Bench, etc. The latter act was to reform the abuses of the second exception. Many of the clergy resided at the Universities with no intention of studying. It was enacted that, with the exception of the University officers, professors, etc., no one above forty and beneficed could plead this excuse for absence, except he was about to proceed Doctor of Divinity, Civil Law or Medicine, and then only during his course; and no one under forty, unless he be present at the ordinary lectures. This act, with these exceptions, required residence after Michaelmas, 1536.

honest, well-learned, and expert curate, that may teach the rude and unlearned of their cure wholesome doctrine, and reduce them to the right way that do err; and always let them see, that neither they, nor their vicars, do seek more their own profit, promotion, or advantage, than the profit of the souls that they have under their cure, or the glory of God.

7. *Item*,<sup>1</sup> that every parson, or proprietary of any parish church within this realm, shall on this side the feast of *S. Peter ad Vincula* next coming, provide a book of the whole Bible, both in Latin, and also in English,<sup>2</sup> and lay the same in the choir, for every man that will to look and read thereon, and shall discourage no man from the reading of any part of the Bible, either in Latin or in English; but rather comfort, exhort and admonish every man to read the same as the very word of God, and the spiritual food of man's soul, whereby they may the better know their duties to God, to their sovereign lord the King, and their neighbour: ever gently and charitably exhorting them that using a sober and a modest behaviour in the reading and inquisition of the true sense of the same, they do in no wise stiffly or eagerly contend or strive one with another about the same but refer the declaration of those places that be in controversy to the judgement of them that be better learned.

8. Also the said dean, parsons, vicars, curates and other priests, shall in no wise, at any unlawful time, nor for any other cause, than for their honest necessity, haunt or resort to any taverns or ale-houses;<sup>3</sup> and after their dinner and supper, they shall not give themselves to drinking or riot, spending their time idly, by day or by night, at tables or cards-playing, or any other unlawful game;<sup>4</sup> but at such times

<sup>1</sup> The genuineness of this article has already been discussed above, p. 1.

<sup>2</sup> The English Bible, imposed by Cromwell, must have been the inferior version of his friend, Miles Coverdale, which was issued in 1535, as this was the only complete English version at the time of this injunction. The order was renewed in 1538 concerning another edition (Hoare, *Evolution of the English Bible*, p. 173).

<sup>3</sup> There were many canons prohibiting the clergy from resorting to taverns, etc., e.g., Elfric, xxx, A.D. 957; Westminster, x, A.D. 1200 (Johnson, *English Canons*).

<sup>4</sup> They were also prohibited from taking part in games, e.g., by Langham's *Constitutions*, at the Synod of Ely, 1364 (Wilkins, III, 59). Games were regulated



1] *The First Royal Injunctions of Henry VIII* [1536

as they shall have such leisure, they shall hear or read somewhat of holy Scripture,<sup>1</sup> or shall occupy themselves with some other honest exercise; and that they always do those things which appertain to good congruence and honesty, with profit of the Commonweal, having always in mind, that they ought to excel all other in purity of life, and should be example to all other to live well and Christianly.

9. Furthermore, because the goods of the Church are called the goods of the poor, and at these days nothing is less seen than the poor to be sustained with the same; all parsons, vicars, pensioners, prebendaries, and other beneficed men within this deanery, not being resident upon their benefices, which may dispend yearly twenty pounds or above within this deanery or elsewhere, shall distribute hereafter yearly among their poor parishioners, or other inhabitants there, in the presence of the Churchwardens or some other honest men of the parish, the fortieth part of the fruits and revenues of their said benefices; lest they be worthily noted of ingratitude, which, reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof amongst the poor people of that parish, that is so fruitful, and profitable unto them.

10. And to the intent that learned men may hereafter spring the more for the execution of the premisses; every parson, vicar, clerk, or beneficed man within this deanery, having yearly to dispend in benefices, and other promotions of the Church, an hundred pounds shall give competent exhibition to one scholar, and for as many hundred pounds more as he may dispend, to so many scholars more shall give like exhibition in the University of Oxford or Cambridge, or some

for the lay-people, chiefly lest they should interfere with archery, etc., by 33 *Henry VIII*, c. 9.

<sup>1</sup> Similar orders regulated and advised study of the Bible, e.g., Langham *op. cit.* On the eve of the Reformation Saint-Germain in his *Dialogue between a Student of Law and a Doctor of Divinity* wrote on the life of the English clergy, "They should be prohibited from hunting and hawking and such unpriestly games, and should not frequent ale-houses or taverns." Belonging to the same period is William de Melton's *Sermo Exhortationis*. He points out the great damage done to the Church by the ignorance of the clergy, who, having no love for study, frequent taverns, and employ their time in dicing, hawking and hunting.

grammar school;<sup>1</sup> which after they have profited in good learning, may be partners of their patron's cure and charge as well in preaching as otherwise, in the execution of their offices; or may, when need shall be, otherwise profit the Commonwealth with their counsel and wisdom.

II. Also, that all parsons, vicars, and clerks, having churches, chapels, or mansions within this deanery, shall bestow yearly hereafter upon the same mansions, or chancels of their churches being in decay, the fifth part of their benefices till they be fully repaired: and the same so repaired, shall always keep and maintain in good state.

ALL WHICH and singular injunctions shall be inviolably observed of the said dean, parsons, vicars, curates, stipendiaries, and other clerks and beneficed men, under the pain of suspension and sequestration of the fruits of their benefices, until they have done their duty according to these injunctions.

<sup>1</sup> See Dixon, I, p. 446, on the significance of this injunction.

## II

### Latimer's Injunctions for S. Mary's, Worcester.

1537.

HUGH LATIMER was consecrated bishop of Worcester in 1535. In 1537 he visited his diocese and the Convent of S. Mary's, Worcester. He resigned his See in 1539, being unable to accept the theological position set up by the Six Articles. In the reign of Edward VI he became one of the most popular exponents of the Reformation, but on Mary's accession he was imprisoned, and afterwards burned with Ridley at Oxford, October 15, 1555.

[Transc. Burnet, v, p. 442.]

*Injunctions by Hugh Latimer, Bishop of Worcester, to the prior and convent of S. Mary's House in Worcester.*

**H**UGH, by the goodness of God, Bishop of Worcester, wisheth to his brethren, the prior and convent aforesaid, grace, mercy, peace, and true knowledge of God's word, from God our Father, and our Lord Jesus Christ.

Forasmuch as in this my Visitation I evidently perceive the ignorance and negligence of divers religious persons in this monastery to be intolerable and not to be suffered; for that thereby doth reign idolatry, and many kinds of superstitions and other enormities: and considering withal that our sovereign lord the King, for some part of remedy of the same, hath granted by his most gracious licence, that the scripture of God may be read in English of all his obedient subjects: I therefore, willing your reformation in most favourable manner, to your least displeasure, do heartily require you, all and every one of you, and also in God's behalf command the same, according as your duty is to obey me as God's minister, and the King's, in all honest and lawful commandments: that you observe and keep inviolably, all these injunctions following, under pain of the law.

1. *First*, Forasmuch as I perceive that some of you neither have preserved the King's Injunctions,<sup>1</sup> nor yet have them

<sup>1</sup> The Ryl Injcts of 1536. However, it may also refer to "General Injunc-

1537] *Latimer's Injunctions for S. Mary's, Worcester*

with you, as willing to observe them; therefore ye shall from henceforth, both have and observe diligently and faithfully, as well special commandments of preaching, as other injunctions given in his Grace's visitation.

2. *Item*, That the prior shall provide, at the monastery's charge, a whole Bible in English, to be laid fast chained in some open place, either in their church or cloister.

No. 7. First  
Ryl Injcts  
(1536) and  
note.

3. *Item*, That every religious person have, at the least, a New Testament in English by the feast of The Nativity of our Lord next ensuing.

4. *Item*, Whensoever there be any preaching in your monastery, that all manner of singing, and other ceremonies, be utterly laid aside in the preaching time, and all other service shortened, as need shall be, and all religious persons quietly to hearken to the preaching.

5. *Item*, That ye have a lecture of Scripture read every day in English among you, save holy-days.

6. *Item*, That every religious person be at every lecture, from the beginning to the ending, except they have a necessary let allowed them by the prior.

7. *Item*, That every religious house have a layman to their steward, for all foreign businesses.

8. *Item*, That you have a continual schoolmaster sufficiently learned to teach you grammar.

9. *Item*, That no religious person discourage any manner of lay-man or woman, or any other from the reading of any good book, either in Latin or English.

10. *Item*, That the prior have at his dinner and supper, every day a chapter read, from the beginning of Scripture to the end, and that in English, wheresoever he be in any of his own places, and to have edifying communication of the same.

11. *Item*,<sup>1</sup> That the convent sit together, four to one mess, and to eat together in common, and to have Scripture read in like wise, and have communication thereof; and after their dinner or supper, their relics and fragments to be distributed to poor people.

tions to be given on the King's Highness' behalf to monasteries and religious houses, 1535" (Burnet, iv, p. 217).

<sup>1</sup>This is an extract from the "General Injunctions for Monasteries" (Burnet, *op. cit.*)

11] *Latimer's Injunctions for S. Mary's, Worcester* [1537

No. 9. First  
Ryl Injcts  
(1536). 12. *Item*, That the prior and convent provide distributions to be ministered in every parish, wherein ye be parsons and proprietaries, and according to the King's Injunctions in that behalf.

13. *Item*, That all these my injunctions be read every month, once in the chapter house, before all the brethren.

According



### III

## Latimer's Injunctions for Worcester Diocese.

1537.

THESE injunctions belong to the same visitation as the previous set, and are the basis of several succeeding orders.

[Transc. Latimer, *Remains*, p. 242.]

*Injunctions given by the bishop of Worcester in his Visitation to all parsons, vicars and other curates of his diocese, the year of our Lord God MDXXXVII, anno regis Henrici octavi XXIX.*

HUGH, by the goodness of God, bishop of Worcester, wisheth to his brethren curates grace, mercy, peace, and true knowledge of God's Word, from God our Father and our Lord Jesu Christ.

1. [This is the same as No. 1 S. Mary's, Worcester (1537), but omit "divers . . . this monastery," and insert "divers curates in this deanery."]

2. *Item*, That ye and every one of you provide to have of your own a whole Bible, if ye can conveniently, or at the least a New Testament, both in Latin and English, before the Feast of the Nativity of our Lord next ensuing. No. 7. First Ryl Injcts (1536).

3. *Item*, That ye and every one of you do read over and study every day one chapter at the least, conferring the Latin and English together, proceeding from the chapter from the beginning of the book to the end, having no necessary let to the contrary.

4. *Item*, That you and every one of you, provide to have of your own a book called *The Institution of a Christian Man*,<sup>1</sup>

<sup>1</sup> *The Institution of a Christian Man* (reprinted in *Formularies of the Faith*, Oxford, 1825), the second English Confession of Faith, was drawn up by a commission of bishops and divines, including Archbishop Lee, under the presidency of Cranmer. It was a devotional rather than a theological work. The *Ten Articles* of 1536 were embodied in it—those on Justification and Purgatory almost word for word—and its dogmatic position differed little from them. It was divided into four parts: (i) The Exposition of the Apostles' Creed; (ii) The Exposition of the Seven Sacraments (this was a concession to

III] *Latimer's Injunctions for Worcester Diocese* [1537  
lately set out of the King's Grace's prelates by his Grace's  
commandment.

5. *Item*, That in secret confessions and making of testaments  
[ye] excite and stir your parishioners from will-works to the  
necessary works of God, works of mercy and charity.

6. *Item*, That ye, and every one of you, do at all times the  
best that ye can to occasion your parishioners to peace, love  
and charity, so that none of ye suffer the sun to set upon  
his wrath.

7. *Item*, That ye, and every one of you, provide to have a  
copy of these mine injunctions within thirteen days at the  
uttermost.

8. *Item*, That you, and every one of you, shall from hence-  
forth suffer no religious persons, friar, or other, to have any  
services in your churches, either trental,<sup>1</sup> quarter-service, or  
other.

the old learning—Confirmation, Holy Orders, Matrimony and Unction had  
been omitted in the *Ten Articles*); (iii) The Exposition of the Ten Com-  
mandments; (iv) The Exposition of the *Pater Noster* and the *Ave*, with the  
Articles of Justification and Purgatory. Unlike the *Ten Articles*, it had no  
sanction of Convocation or Parliament.

There is some difficulty about the exact date of publication. It was cer-  
tainly finished by August, 1537, and Fox of Hereford wrote to Cromwell on  
August 25, and promised him a printed copy in a few days (*State Papers*, i, i,  
562). It seems likely, however, that this promise was not fulfilled, for after its  
completion it was sent to the King with the request that he might be pleased  
to correct it, allow it to be printed and order it to be taught. Henry retained  
the book some six months and then returned it, with the reply that he had  
not had time to revise it; but, trusting the compilers for its orthodoxy, he  
ordered all beneficed clergy to read a portion of it every Sunday for three  
years and to frame their teaching and preaching on the doctrinal position it  
maintained (Cranmer, *Remains*, pp. 469-471). Dixon points out that Henry  
was very careful not to allow his answer to be published, so as to give authority  
to the book, and that the compilers absurdly, but rather cleverly, printed as a  
preface their original petition to the King (Dixon, i, 528). He also concludes  
that the corrections by the King, found in a printed copy of the book, belong  
to a date after its final publication, and that he was moved thereto by this  
preface. It was commonly, and indeed correctly, known as "The Bishops'  
Book," in contradistinction to *The Necessary Doctrine of a Christian Man*,  
which appeared in 1543 with the King's approval and published by royal  
authority. This, the third English Confession of Faith, was usually known as  
"The King's Book."

<sup>1</sup> See p. 54.

1537] *Latimer's Injunctions for Worcester Diocese* [III

9. *Item*, That preaching be not set aside for any manner of observance in the Church, as procession and other ceremonies. No. 4. Latimer's Injcts for S. Mary's (1537)

10. *Item*, That ye, and every one of you, do not admit any young man or woman to receive the Sacrament of the altar until that he or she openly in the Church, after Mass or Even-song, upon the holiday, do recite in English the *Pater*.

11. *Item*, That ye, and every one of you, do from henceforth bid beads<sup>1</sup> no otherwise than according to the King's Grace's ordinance, lest long bead-telling let fruitful preaching of God's word.

12. *Item*, That ye, and every one of you, as often as there is any marriage within your parish, exhort and charge your parishioners openly in the pulpit, amongst other things in your sermons, that they neither make nor suffer to be made any privy contract of matrimony, as they will avoid the extreme pain of the law certainly to be executed upon them.

13. *Item*, That ye, and every one of you, that be chantry priests, do instruct and teach the children of your parish such as will come to you, at the least to read English, so that thereby they may the better learn how to believe, how to pray, and how to live to God's pleasure.

14. *Item*, That no parson, vicar, curate nor chantry priest from henceforth do discourage any lay person from the reading of any good books either in Latin or English, but rather animate and encourage them unto such things. No. 9. Latimer *op. cit.*

15. *Item*, That ye, and every one of you, not only in preaching and open communication, but also in secret, say the *Pater Noster*, the Creed and the Ten Commandments.

16. *Item*, That in praise time,<sup>2</sup> no . . . body be brought

<sup>1</sup> In June, 1535, appeared a new form for "bidding the beads," which omitted the names of the Pope and Cardinals and asked prayers for the King as Supreme Head "immediately next unto God of this Catholic Church of England." It will be found in full in Burnet (v, p. 86), who gives it its proper name. Strype (Cranmer, i, p. 35; *Ecc. Mem.* i, p. 259) dates it 1534. The correct date is June, 1535 (see Cranmer, *Remains*, p. 325). A shorter and more definite form, dated July, 1536, is given by Wilkins (iii, p. 807). For one of the pre-Reformation forms, see Strype, *Ecc. Mem.* i, ii, p. 145.

<sup>2</sup> Perhaps "Plague time." Cf. No. 16, Bonner's Injcts for London (1542 *infra*). During the whole of Henry VIII's reign the public health was seriously disturbed by plagues. Scarcely a summer passed without its presence, especially in London. On the whole subject see Dr C. Creighton's *History of Epidemics in Britain*.

III]      *Latimer's Injunctions for Worcester Diocese*      [1537  
into the church, but be brought into the church-yard,  
that the peril of infection thereby may be the better  
avoided.

17. *Item*, That no curate command the even to be fasted of  
any abrogate holy-day.

# IV

## Rowland Lee's Injunctions for Coventry and Lichfield.

c. 1537.

ROWLAND LEE was ordained priest in 1512. He solemnized Henry's marriage with Anne Boleyn in 1533. In 1534 he was consecrated Bishop of Coventry and Lichfield. He was a member of the commission appointed to draw up "The King's Book," and died 1544.

These injunctions clearly lie between 1536 and 1538. Burnet in the text of his history (III, p. 244) assigns them, by mistake, to Sampson, Lee's successor.

[Transc. Burnet, VI, p. 206.]

*Injunctions given by the Bishop of Coventry and Lichfield throughout his diocese.*

TO all and singular of the clergy within the diocese of Coventry and Lichfield, I Roland, by the grace of God bishop of the said diocese, being commanded thereunto by the King's Majesty, give these injunctions following, for the honour of God, the increase of virtue, and abolishment of ignorance, vice and vicious living.

1. *First*, That ye and every one of you shall, with all your diligence and faithful obedience, observe and cause to be observed, all and singular the contents of the King's highness' Injunctions, by his Grace's commissaries given, in such places as they in times past have visited, and also sent unto you at this time. And that ye, and every one of you, shall provide for copies of the same, to be had before the feast of Lammas next ensuing.

No. 1.  
Latimer's  
Injuncts for S.  
Mary's  
(1537).

2. *Item*, That ye and every of you do instruct and teach your parishioners, the King's majesty to be only the Supreme Head under Christ in earth of this his Church of England, unto whom all potentates and powers of the same own to obey, being thereto obliged and bound by God's word. And that the Bishop of Rome and his predecessors did ever heretofore usurp upon the kings of this realm in

No. 1. First  
Rylinjuncts  
(1536).



iv] *Rowland Lee's Injunctions for Lichfield and Coventry* [1537

the using any manner of jurisdiction or authority within the same. And that ye shall exhort every Sunday all your parishioners to the due obedience of our prince and sovereign lord, his heirs and successors, kings of England.

No. 7. *ibid.*

3. *Item*, That every person or proprietary of any parish church within my diocese, shall on this side the feast of Pentecost next coming, provide a book of the whole Bible, both in Latin and also in English, and lay the same in the choir, for every man that will to look and read thereon: and shall not discourage, but earnestly comfort, exhort, and admonish every man to read the Bible in Latin or English, as the very word of God, and the spiritual food of man's soul, whereby they may the better know their duties to God, to their sovereign lord the King, and their neighbour: always gently and charitably exhorting them to use a sober and modest behaviour in the reading and inquisition of the true sense, and that in no wise they stiffly or eagerly contend, or strive with one another about the same, but refer the declaration of those places that be in controversy to the judgement of them that be better learned.

4. *Item*, I decree and ordain that all monasteries, collegiate churches, and all persons to whom any benefices be appropriated<sup>1</sup> within my diocese, shall from henceforth four times in the year at the least, that is, one time every quarter, cause one sermon to be preached, purely, sincerely, and according to the true Scripture of God, in all such churches, where they, or any of them, receive any profits or commodities, upon pain of sequestration of their fruits.

5. *Item*, I require and exhort you, in our sovereign lord's name, and as his Grace's minister I straightly charge and command you, to declare and publish every Sunday in the pulpit at High Mass times, the *Pater Noster*, *Ave*, and Creed in English, distinctly, and in such wise as the people may learn the same. And that four times in the quarter ye declare to your parishioners, the Seven deadly Sins,<sup>2</sup> and the Ten

<sup>1</sup>Appropriation was the annexing of a benefice to the proper and perpetual use of some religious houses, etc. The monastery which owned such a benefice was bound to serve the Church and keep it in repair.

<sup>2</sup>The seven capital or deadly sins are: Pride, Covetousness. Lust, Anger, Gluttony, Envy, Sloth

1537] *Rowland Lee's Injunctions for Lichfield and Coventry* [1v  
Commandments, so as the people thereby may not only learn  
how to honour God, their prince and parents, but also how  
they shall avoid sin and vice, and to live virtuously, follow-  
ing God's laws and His commandments.

6. *Item*, That ye both in your preachings, secret confes-  
sions, and all other works and doings, shall excite and move  
your parishioners unto all such works as are commanded ex-  
pressly of God, for the which God shall demand of them  
a straight reckoning, as the Articles of the Faith and the Ten  
Commandments; and all other works which men do of their  
own will or devotion, to teach and instruct your parishioners,  
that they are not to be esteemed in comparison of the other.  
And that for the not doing of any wilful works God will  
not ask any account.

No. 5.  
Latimer's  
Injcts for  
Worcester  
(1537).

7. *Item*, That ye, nor any of you, suffer no friar or other  
religious man to have any cure or service within your  
churches or cures, except they be lawfully dispensed withal,  
or licensed by the ordinary.

8. *Item*,<sup>1</sup> That ye and every one of you do your diligence,  
and endeavour yourselves to your best industries and labour,  
to instruct and teach as well children as all other your people,  
both men and women, of that your parish, the *Pater Noster*,  
*Ave*, and Creed and the Ten Commandments in English,  
and that ye or any of you do admit no man nor woman to  
receive the sacrament of the altar, until ye have heard them  
recite and declare at the least the same *Pater Noster*, *Ave*,  
and Creed in English, without book.

9. *Item*, That ye and every one of you shall two times  
in a quarter declare to your parishioners the band of matri-  
mony, and what great danger it is to all men, that use their  
bodies, but with such persons as they lawfully may by the  
law of God; and to exhort in the said times your parishioners,  
that they make no privy contracts of matrimony, but that  
they call two honest men at the least to record the same, as  
they will avoid the extreme pain of the laws used within the  
King's realm by his grace's authority.

10. *Item*, Where some froward persons, partly for malice

<sup>1</sup>As far back as 960 knowledge of the Creed and *Pater Noster* was required  
by Canon Law as a qualification for receiving Holy Communion (Wilkins, 1,  
226).

iv] *Rowland Lee's Injunctions for Lichfield and Coventry* [1537 and disdain, neglect their curates, and such as have the cure and charge of their souls, and partly to cloak and hide their lewd and naughty living, as they have used all the year before, use at Lent to go to be confessed to the friars and such other religious houses: therefore I will you to declare, and shew to your parishioners that no testimonial, brought from any of them, shall stand in any effect, nor any such persons shall be admitted to God's board, unto they submit themselves to be confessed to their own curates,<sup>1</sup> unless for certain arduate and urgent considerations of conscience, they be, or shall be otherwise lawfully dispensed or licensed withal, either by me or my deputies.

11. *Item*, Whereas universally reigneth this abominable, detestable, devilish use and custom, that upon the holy-days,

<sup>1</sup>The question of jurisdiction in confession was long and bitterly discussed in the Western Church. Up to the end of the eleventh century the episcopal order claimed the sole power of reconciliation, and priests absolved only as delegates of the higher order. Generally, however, the right of absolution was recognized as inherent in the priesthood; but jurisdiction does not seem to have been established on any canonical basis. It seems clear that though a parish priest may have received a licence to hear confessions, yet his people were free to seek any spiritual director they might choose. The desire of Gregory III, towards the close of the eleventh century, that no priest should absolve the parishioner of any other priest, unless grave necessity demanded it, appears to have failed to produce any result. But the tendency was to censure those who sought an easier confessor, yet allowing those whose parish priest was weak or unlearned to resort to another without any grave fault. The theory of jurisdiction which gradually gained favour was one which considered the priest in the confessional as a judge, who must have proper jurisdiction, which put into action the potential power of absolution received in Holy Orders. The Pope exercised it in all the world, each bishop in his diocese, each parish priest in his parish. It was not, however, until confession was made compulsory that there was any hard and fast rule. The Lateran Council of 1215, which enforced annual confession, laid it down that it must be "*proprio sacerdoti*"—to one's own priest. This was normally the parish priest, and if another confessor were desired he could only be obtained or resorted to through the permission of the parish priest. This Lateran canon gradually became operative as synods and constitutions brought it regularly into notice. The novelty of the system wore off, and confession to the parish priest became the recognized rule of the Western Church. There were, of course, exceptional cases—sudden illness, the absence of the parish priest and the like—when any priest could absolve. This system was, however, to a certain extent infringed by the privileges granted to the mendicants. (Lea, *Hist. of Auricular Confession*, vol. 1.)

1537] *Rowland Lee's Injunctions for Lichfield and Coventry* [iv in the time of Divine Service and preaching, that youth and other unthrifths resort to ale-houses, and there use unlawful games, blasphemy, drunkenness and other enormities, so that good people thereat be offended, and no punishment had as yet; therefore I will and command you to declare to such that keep ale-houses or taverns within your parish, that at such they suffer no more such unlawful and ungodly assemblies, nor to receive such persons to bolting<sup>1</sup> and drinking at such seasons in their houses, under pain of the King's high displeasure, and to be punished for so doing.

12. *Item*, Ye shall teach and instruct your parishioners, at the least twelve times in the year, the spiritual manner and form<sup>2</sup> of Christenings in English; and that the midwife may use it in time of necessity; commanding the women when the time of birth draweth near, to have at all seasons a vessel of clean water for the same purpose.<sup>3</sup>

13. *Item*,<sup>4</sup> Where I am credibly informed, that certain priests in my diocese go in habit dissimulated more liker of the temporalty than of the clergy, which may and doth minister occasion to such light persons, when they come in places and to persons not known, to be more licentious both of their communications and acts, to the great slander of the clergy: therefore from henceforth I charge and command, that in cities, towns, and villages, and in all other places, they wear meet, convenient, and decent apparel, whereby they may be known of the clergy; as they and every one of them will avoid the penalties of the law.

14. *Item*, I desire, require, and exhort you and every one of you, in the name of God, that he firmly do observe and keep these all and singular mine Injunctions. And that ye

<sup>1</sup> Excessive drinking.

<sup>2</sup> Otto, *Constitutions* (1237) III, ordered the clergy to be perfect in the form of the Sacrament of Baptism, and to expound and repeat it frequently to their parishioners, that they might be able to baptize in case of necessity. This order was enforced by Ottobon in 1268 (Johnson, *Canons*, I, p. 154).

<sup>3</sup> For a similar order see Rich's *Constitutions* (1236) xxxiii (Johnson, p. 142.)

<sup>4</sup> See the *Constitutions* of Otto (1237), Ottobon (1268), Peckham (1281), Stratford (1343), regulating and ordering clerical dress with penalties (Johnson; Lyndwood, *Provinciale*, etc.) The distinction of clerical dress is as old as the *Statuta Eccl. Ant.* § 45.



iv] *Rozeland Lee's Injunctions for Lichfield and Coventry* [1537  
and every one of you that are priests, having cure or not  
cure, as well beneficed as not beneficed within my diocese, do  
get a copy of these Injunctions, to the intent ye may observe,  
and cause to be observed, the contents of the same.

GOD SAVE THE KING.

*Londini in ædibus Thomæ Bertheleti regii impressoris excus.*  
*Anno M.D.XXXVIII. Cum privilegio.*

## V

## Archbishop Lee's Injunctions for Ripon.

1537.

EDWARD LEE (1481?—1544) was consecrated Archbishop of York Dec. 10, 1531. The first set of these injunctions is concerned with Sir Christopher Dragley, a residentiary canon and treasurer of the Collegiate Church of S. Wilfrid, Ripon. In 1534 William Clyffe visited the church as Lee's commissioner. Grave charges were brought against the canons, especially Dragley. He appointed to vacancies among the prebendaries and choir on his own authority, he encouraged the neglect of Divine Service, he neglected the weekly corrections provided for by the statutes and even kept the doors of the Chapter House closed. He hindered the precentor in his duty and urged the vicars to insubordination. He neglected to provide the things necessary for the altar. He was guilty of malpractices with regard to patronage and tithes and of irreverent behaviour in church. At the visitation in 1534 he is ordered to attend to corrections, to provide for the altar, no longer to have charge of the common seal, to behave in church, to open the Chapter House, and generally to conform to the customs and statutes of the Church (*Memorials of Ripon*, ii, 167). At this later visitation the first set of these injunctions (1537) is specially addressed to him, the second to the Vicars-choral.

[Transc. *Memorials of Ripon* (Surtees Soc., vol. LXXVIII), ii, 175.]

*Primo die mensis Octobris A.D. MDXXXIX præfatus reverendissimus pater dominus Edwardus, Eboracensis Archiepiscopus, in domo revestrie ecclesiæ collegiatæ Ripon eandem ecclesiam Collegiatam, Canonicos et prebendarios eiusdem, necnon clericum eiusdem ecclesiæ actualiter et personaliter visitabat, ubi diversæ querelæ diversique articuli in scriptis proponebantur contra M. Christoferum Dragley Thesaurarium dictæ ecclesiæ et eisdem articulis testes producti iurati et examinati. Et dictus Reverendissimus pater ad bonum regimen dictæ ecclesiæ ac præfati Christoferi Dragley morum reformationem edidit quasdam injunctiones sequentes.*

*Injunctions given by the most reverend Father in God Lord Edward Archbishop of York, Primate of England and Metropolitan to Sir Christopher Dragley, Treasurer of the Church of Ripon.*

1. *In primis*, That the said Sir Christopher shall forbear from henceforth going to the ale-house and playing at the tables, cards, and dice.

No. 4.  
Latimer's  
Injcts for  
Worcester  
(1537), and  
note.

2. *Item*, That the said Sir Christopher shall buy the book lately made by the bishops of England, and avoiding of idleness and for his own instruction shall read daily on the same: and this to be done within thirty days next after the date hereof.

3. *Item*, That the said Sir Christopher shall expel and put out of his house Joan Calverley and shall also abstain from her company in avoiding such infamy and suspicion as hath been engendered by reason of their dwelling together: and this to be done incontinent after receipt thereof.

4. *Item*, The said Sir Christopher shall wear no dagger at at any time.

5. *Item*, That the said Sir Christopher shall not alone examine any cause pertaining to the Chapter jurisdiction, but when he examineth causes of correction or other causes pertaining to the Chapter shall call unto him the Chaunter of the said Church and other canons if they be at home and other learned counsel, by whose consent and counsel process be made in the said causes according to justice.

6. *Item*,<sup>1</sup> That the said Sir Christopher shall at all such times as any of the said Church shall require him or his deputy to see or read any statute of the said Church shall not defer to open the Chapter door to let them enter to see and read the said statutes, or else to cause the same statutes or a copy thereof to be laid in a public place where they may have recourse to see and read the same: and this to be done within thirty days after the receipt hereof.

7. *Item*, That the said Sir Christopher shall not call nor

<sup>1</sup>It was alleged in the visitation of 1534 that Dragley had locked up the statutes from those who ought to consult them. A fair copy was ordered to be made and kept in the church under lock and key, and that no person on whom they were binding should be hindered from reading them (*Mems of Ripon*, ii, 172).

yet suffer any temporal men to be present in the Chapter House when any cause of correction or capitular act is done, though the same secular persons be proctors for the prebendaries of the same Church.

8. *Item*, That the said Sir Christopher shall within fifteen days next, and immediately following the date hereof, take sufficient sureties of the subtreasurer of the said Church in the sum of £200 according to the statutes of the Church which he is sworn to observe as he will avoid the danger of perjury in this behalf.

9. *Item*,<sup>1</sup> That where there be three keys made for the chest where the common seal is kept, we will and command that the said Sir Christopher Dragley shall have the custody only of one of the same keys and the Abbot of Fountains and the Chaunter of the said church of Ripon shall have the custody the other two, further commanding the said Sir Christopher that he shall in no wise nor by none occasion presume nor attempt to take or keep the said two keys or other of them.

10. *Item*, That the said Sir Christopher shall make no grants of any farmholds pertaining to the Chapter over and above one year, without the consent of the Chaunter of the said Church and of other canons that shall chance to be present in the town at the time of the said grants.

11. *Item*,<sup>2</sup> That the said Sir Christopher shall cause the Chapter door of the same Church to be kept open daily at the time of *Preciosa*<sup>3</sup> according to the laudable custom of that Church and all other cathedral churches.

12. *Item*, That the said Sir Christopher shall not from henceforth send his vicar forth of the town for his private business or causes, nor shall not use the clerks of the vestry which be common servants as his private servants.

13. *Item*, That the said Sir Christopher shall not receive

<sup>1</sup>Previous to 1534 Dragley had charge of the Common seal, the use of which had been abused. In 1534 it was ordered to be kept under three keys. These were to be kept by the three senior residents (*Mems. of Ripon*, ii, 170).

<sup>2</sup>According to the statutes the Chapter House was to be open after Prime, in order that judicial business might be transacted in public. In 1534 Dragley had hindered this and was then ordered to obey the statute.

<sup>3</sup>*Preciosa* was a short service for the departed said after Prime (*Sarum Breviary*, ii, 54).



or take any money pertaining to the fabric or works of the said church, but shall suffer the clerk of the works of the said Church to receive and take all the said money without any stop or interruption of the said Sir Christopher.

14. *Item*, That the said Sir Christopher shall within eight days next ensuing the date hereof in the Chapter House in the presence of the Chaunter and the clerk of the works make a full account of all such money as he hath received pertaining to the church works, and shall deliver the said money within the said eight days unto the said clerk of the church works.

15. *Item*,<sup>1</sup> That the said Sir Christopher Dragley shall admit no minister to sing in the said Church without examination and approbation of the Chaunter according to the tenor of the statutes of the same church by any manner of means, colour, or pretence that the said Chaunter will not or defereth to examine the said ministers.

ALL WHICH injunctions we command you, Sir Christopher Dragley, to observe and keep under the pains of the law. Reserving unto us addition, diminution, or declaration in the premisses.

Dated at the monastery of Fountains, the second day of October, in the year of our Lord God one thousand five hundred and thirty-seven, and of our consecration the sixth year.

<sup>1</sup>According to the injunctions of Abp. Kemp in 1439 no vicar-choral was to be admitted unless a fit person (*Mems. of Ripon*, ii, 147). Dragley had neglected this order. In 1534 it was ordered that no one should be admitted without the consent of a majority in Chapter.

## SECOND SET

*Injunctions given by the most Reverend Father in God, Lord Edward Archbishop of York, Primate of England and Metropolitan, unto the Vicars-choral of the Church of Ripon.*

1. *In primis*,<sup>1</sup> That the said vicars shall, on this side and before the feast of All Saints next ensuing the date hereof, begin to keep Commons at their house all together at their College, and it so begun to continue according to the statutes of the said College, unto the observation whereof they be bounden by their corporal oath, and as they will avoid the pain of violation of the same.

2. *Item*, That the said vicars shall have a lection read at dinner and supper every day of Holy Scripture, or of the book lately compiled by the reverend fathers bishops of England, or some other book containing good and wholesome doctrine. Nos. 10 and 11. Latimer's Injcts for S. Mary's (1537).

3. *Item*, That the same vicars shall forbear going to the ale-houses<sup>2</sup> and playing at cards, tables, and dice, and suspect company of women.

ALL WHICH injunctions we command you the Vicars aforesaid to observe and keep under pains of the law.

Dat. at the monastery of Fountains, the second day of October, in the year of our Lord God, a thousand five hundred and thirty-seven.

<sup>1</sup>Previous orders regulated the life of the vicars-choral, e.g., Abp. Corbridge, in 1303 directed that they should have a house near the church and live together in due seclusion. A similar order was given by Abp. Greenfield in 1308 (*Mems. of Ripon*, ii, 45, 60).

<sup>2</sup>They were forbidden to resort to taverns, or keep suspect company, by Abp. Kemp's Injunctions of 1439 (*Memorials of Ripon*, ii, 148).

## VI Fox's Injunctions for St James's Monastery, Wigmore.

1537.

EDWARD FOX (1496?-1538) was bishop of Hereford from 1535-1538. He was a prominent figure in Henry VIII's divorce proceedings. This is one of the latest sets of monastic injunctions. The house was Augustinian, see Dugdale, *Monasticon* (ed. 1846, vi, 344). John Smart became Abbot in 1517. He was suffragan of Hereford 1526-1535 and of Worcester 1526-1531 with the title of Bishop of Pavada. Grave charges were brought to the diocesan about his administration, and this visitation followed. These Injunctions have not been hitherto printed. A short analysis of them is in the *State Papers of Henry VIII*, vol. xii, i, 742. For the circumstances see Gasquet, *Henry VIII and the English Monasteries*, i, 365-370.

[Transc. *Fox Register*, f. 21.]

EDWARDUS permissione divina Herefordensis Episcopus Venerabili confratri nostro Johanni eadem permissione Pavadensi Episcopo, perpetuo commendatario monasterii sancti Jacobi de Wigmore nostre Heretordensis diocesis fraternam in domino charitatem, necnon dilectis filiis canonicis et confratribus eiusdem monasterii salutem gratiam et benedictionem. Religionis quieti (uti ex officio nostro pastoraliteneamur) providere cupientes ut conuersantes in eadem in dei seruicio, gratia divina suffragante, mente libera perseuerent, Iniunctiones ordinationes et decreta subscripta omnia et singula per vos vestrumque quenlibet inuiolabiliter precipimus obseruari.

I. *In primis*, prelatorum vitam prebere subditis universis normam debere considerantes, nempe quum quod prelatus in seipso approbat in aliis fronte libera vituperare nequibit, Tibi, frater dilecte et commendatarie antedictæ, (ut fratribus et concanonicis tuis exemplum bone religiose laudabilisque vite et conuersationis existas) in virtute sancte obedientie firmiter iniungimus et mandamus, quatenus consortium quarumcumque mulierum suspectarum, illarum maxime (si que

1537] *Fox's Injunctions for S. James's Monastery, Wigmore* [vi  
sint) cum quibus de incontinenti accessu notatus existis,  
vitare studeas sub penis contra incontinentes a iure editis;  
quas (si nostris in hac parte non obtemperaueris iniunctioni-  
bus) nulla expectata monitione te noueris incursum.

2. *Item*, quum circa subditos vestros erroribus inesse debeat  
et recte consulens misericordia et pia seuiens disciplina, ne  
vel nimia seueritate exulcerentur subditi antedicti, nimiae  
benignitate ad illicita prosilirent, Tibi precipimus iniungimus  
et mandamus quod fratres et concanonicos tuos benigne  
absque contumeliis seu opprobriis in colloquio tractes et allo-  
quaris, eosdemque pro eorum excessibus et delictis prout  
delicti huiusmodi qualitas disciplinaque exegerit regularis  
et non grauius corrigas emendes et punias. Et pro huiusmodi  
correctionibus aliisque negotiis capitularibus ad capitulum  
accedens seruulos tuos tecum non adducas, nec eos ubi quod  
in capitulo geritur audiant existere aut manere permittas,  
neque eisdem secreta prefati capituli reueles sub penis con-  
temptus aliisque a iure pro premissis quibuscumque ordinatis.

3. *Item*, quod terras res possessiones seu alia bona monas-  
terii antedicti quecumque non dissipes donasces nec consumas  
sed in usus monasterii conuertas, nec eadem ad firmam sine  
consensu capituli (uti ab antiqua Cenobii tui predicti con-  
suetudine consensus huiusmodi requirebatur) dimittas seu  
alienes, nec data indenturarum aut aliorum munimentorum  
prefati monasterii aut annorum terminos in eisdem mutes  
abradas nec augeas sub pena suspensionis administrationis  
bonorum Monasterii antedicti.

4. *Item*, quod fratres tuos certiores facias an jocalia per te  
temporibus retroactis impignorata redemisti; alioquin redi-  
mas ac Monasterio tuo restituas sub pena contra dilapidatores  
ordinata.

5. *Item*, quod compotum calculum siue ratiocinium ad-  
ministrationis tue durante incumbencia tua singulis annis  
futuris semel in anno coram conuentu seu saltem quatuor de  
senioribus reddas, inuentariumque bonorum eiusdem con-  
ficias sub pena sequestrationis. Inuentariumque predictum  
singulis annis (prout bona huiusmodi mutata diminuta seu  
augmentata fuerint), mutes reformes et emendes.

6. *Item*, quod cista communis duabus ad minus signata



vi] *Fox's Injunctions for S. James's Monastery, Wigmore* [1537  
clauibus (quarum una in custodia unius de senioribus canonicis existat) pro reponendis conseruandisque predictae domus indenturis ac aliis munimentis prouideatur, quam nec tu neque quisquam successorum aperias aut aperiat nisi in presentia duorum de senioribus dicti Monasterii sub pena sequestrationis administrationis ad Abbatem tantummodo pertinentis.

7. *Item*, quia ubi discipline gubernaculum contempnitur restat ut religio naufragetur, vobis canonicis dicti cenobii omnibus et singulis in virtute sancte obedientie iniungimus precipimus et mandamus, quatinus prefato Reuerendo confratri nostro Johanni commendatario antedicto eiusque successoribus (uti teneamini) in omnibus et per omnia parcatis et obediat sub pena discipline re (*sic*) regularis.

8. *Item*, quum valde inhonestum sit luxurie pollutum maculis hostias in domo domini presentare, Nos, pudicitiam ceterarum virtutum veluti gemmam in religiosis sub cura nostra degentibus fulgere optantes, omnibus et singulis vobis canonicis antedictis iniungimus precipimus et mandamus quatinus castitatem in omnibus obseruetis et quilibet vestrum obseruet, consortium quarumcumque mulierum, nisi in casibus regula vestra permissis, omnino evitantes sub pena antedicta.

9. *Item*, quia turpis est pariterque suo voto non conuenit, precipiendo mandamus et mandando precipimus quod Ricardus Cublen moribus religione habitu conuersatione et honestate religiose se gerat, chorum horis diurnis et nocturnis una cum ceteris fratribus frequentet, necnon ab aucupationibus venationibus rixis pugnis et id genus exercitiis illicitis abstineat sub pena regularis discipline, quam in eum quum excesserit in premissis mandamus infligendam.

10. *Item*, quod dicta comperta et detecta in visitatione nostra ordinaria per venerabilem virum magistrum Hugonem Coren legum doctorem, vicarium nostrum in spiritualibus generalem, xix<sup>o</sup> die mensis Septembris anno domini m<sup>o</sup>.cccc<sup>o</sup>.xxxvi<sup>o</sup>. actualiter exercita aliave qualiacumque reformationem prefati Monasterii de Wigmore concernentia nullus vestrum reuelet, nec coram aliquibus qui de gremio vestro non sunt questio tractatus siue colloquium inter vos

1537] *Fox's Injunctions for S. James's Monastery, Wigmore* [vi  
habeatur, sub pena excommunicationis in contrauenientes  
fulminandæ.

IN cuius rei testimonium Sigillum vicariatus nostri generalis  
presentibus apponi fecimus. Datum in hospitio nostro Lon-  
doñ xxviº die mensis Martii anno domini millesimo quin-  
gentesimo xxxviiº et nostre consecrationis anno secundo.

VII  
The Second Royal Injunctions of Henry VIII.  
1538.

THESE Injunctions were drawn up by Cromwell in the autumn of 1538, and sent to Cranmer in a letter dated September 30. On October 11 Cranmer issued his mandate for their publication.<sup>1</sup>

They are incorrectly assigned to 1536 by Wilkins (III, 837). They are found in Cranmer's *Register* (f. 215<sup>v</sup>) and in Bonner's *Register* (f. 29 with his mandate for their observation dated September 30, 1541. An imperfect copy, partly completed in contemporary writing, may be seen in the British Museum. Their chief interest lies in the fact that they form the basis of the Edwardine and Elizabethan Injunctions.

[Transc. Gee and Hardy, p. 275.]

*In the name of God, Amen. By the authority and commission of the excellent prince Henry, by the grace of God King of England and of France, defender of the faith, lord of Ireland, and in earth Supreme Head under Christ of the Church of England, I, Thomas lord Cromwel, lord privy seal, Vice-regent to the King's said highness for all his jurisdictions ecclesiastical within his realm, do for the true honour of Almighty God, increase of virtue, and discharge of the King's majesty, give and exhibit unto you—these injunctions following, to be kept, observed, and fulfilled, upon the pains hereafter declared.*

<sup>1</sup> Thomas permissione divina Cantuar. archiepiscopus, totius Angliæ primas et metropolitanus archidiacono archidiaconatus N et eius officiali salutem gratiam et benedictionem. Quum clarissimus vir Thomas Crumwell ordinis Garterii miles, dominus Crumwell, illustrissimi in Christo principis et domini nostri domini Henrici Octavi . . . sigilli privati custos necnon ad causas quascunque suprema regia pariter et ecclesiastica auctoritate ventilandas vicarius generalis et officialis principalis quasdam injunctiones præsentibus annexas vice et auctoritate dicti domini nostri regis nobis una cum litteris suis direxerit, quarum quidem tenores sequuntur, quas ab omnibus et singulis rectoribus et vicariis necnon et aliis subditis domini regis, in et per totam diocesim nostram Cantuarien. commorantibus et degentibus sub penis in eisdem insertis firmiter observandas et exacte perimplendas dederit et exhibuerit: Vobis igitur conjunctim et divisim committimus ac firmiter precipiendo mandamus quatenus,

1538] *The Second Royal Injunctions of Henry VIII* [vii

1. *First*, Ye shall truly observe and keep all and singular the King's Highness' Injunctions, given unto you heretofore in my name, by his Grace's authority; not only upon the pains therein expressed, but also in your default now after this second monition continued, upon further punishment to be straitly extended towards you by the King's Highness' arbitrement, or his Vice-regent aforesaid.

2. *Item*, That ye shall provide on this side the feast of <sup>No. 7. First</sup> Easter next coming, one book of the whole Bible of the <sup>Ryl Injcts</sup> largest volume<sup>(1536)</sup> in English, and the same set up in some convenient place within the said church that you have cure of,

vocatis coram vobis aut vestrum altero clero et populo dictae nostrae dioeceseos diebus et locis arbitrio vestro quam ocyosissime tamen limitandis et designandis, injunctiones hujuscemodi et singula in eis contenta eisdem clero et populo publicetis et denuncietis seu publicari et denunciari facietis, eas et in eis comprehensa quaecunque ab eisdem firmiter observari mandetis sicque ad unguem perimpleri faciatis: non omittentes præterea contenta in litteris prefati domini Crumwell, ad nos dudum datis et vobis etiam una cum presentibus destinatis, eisdem clero et populo debite absque alicujus morae dispendio significare et intimare, prout inde nobis volueritis vestro sub periculo respondere.

<sup>1</sup>In 1537 appeared Matthew's Bible, which was chiefly a continuation of Tyndale's condemned version. The New Testament was based almost entirely on his version, and now for the first time, part of the Old Testament was derived from the same source. Although its notes were more offensive than those of Tyndale, yet Cromwell secured a royal licence for it. It was superseded by the Bible of the Largest Volume. This version was entrusted to the more moderate Coverdale, and the result was a revised edition of Matthew's Bible with the offensive matter cut out. It was published in London in 1539, after an attempt to print it in Paris rendered unsuccessful by the Inquisition. This injunction, ordering it to be provided in churches, ante-dates by six months its publication, which the Paris misfortune had delayed. In May, 1541, a Royal Proclamation appeared, complaining that there were still many parishes and towns without Bibles, and ordering the clergy and parishioners "to try and provide Bibles of the largest and greatest volume, and cause the same to be set and fixed up in every of the said parish churches, there to be used as is aforesaid, according to the said former injunctions, upon pain that the curates and inhabitants of the parishes and towns shall lose and forfeit to the King's majesty for every month that they shall lack and want the said Bibles, after the Feast of All Saints, forty shillings." The proclamation concludes by the announcement that the King had ordered the Bibles to be sold at a cheaper rate in order to facilitate their provision (Burnet, iv, p. 507). This version remained the official Bible till the Bishop's Bible of 1568. The Prayer Book Psalter is taken from it (Dixon, *Hist.* i, p. 519; Swift, *Henry VIII*, p. 80; E. Gordon Duff, in *Social England*, iii, p. 193).



whereas your parishioners may most commodiously resort to the same and read it, the charge of which book shall be ratably born between you the parson and the parishioners aforesaid, that is to say one half by you, and the other half by them.

No. 7. *ibid.* 3. *Item*, That ye shall discourage no man privily or apertly from the reading or hearing of the said Bible, but shall expressly provoke, stir, and exhort every person to read the same, as that which is the very lively word of God, that every Christian man is bound to embrace, believe and follow if he look to be saved; admonishing them nevertheless to avoid all contention,<sup>1</sup> altercation therein, and to use an honest sobriety in the inquisition of the true sense of the same, and refer the explanation of obscure places to men of higher judgement in Scripture.

No. 5. *ibid.* 4. *Item*, That ye shall every Sunday and holy-day through the year, openly and plainly recite to your parishioners, twice or thrice together, or oftener, if need require, one particle or sentence of the *Pater Noster*, or Creed, in English, to the intent that they may learn the same by heart; and so from day to day to give them one like lesson or sentence of the same, till they have learned the whole *Pater Noster* and Creed in English, by rote. And as they may be taught every sentence of the same by rote, ye shall expound and declare the understanding of the same unto them, exhorting all parents and householders to teach their children and servants the same, as they are bound in conscience to do. And that done, ye shall declare unto them the Ten Commandments, one by

<sup>1</sup>In 1538 appeared "A declaration to be read by all curates upon the publishing of the Bible in English" (Strype, *Cranmer*, II, p. 735). The people were enjoined to read it with devotion, to order their lives by it, to encourage their wives, families and servants to do the same. "And if at any time by reading or doubt shall come to any of you, touching the sense and meaning of any part thereof; that then, not giving too much to your own minds, fancies and opinions; nor having thereof any open reasoning in your open taverns or ale-houses, ye shall have recourse to such learned men, as be, or shall be, authorized to preach and declare the same. So that avoiding all contentions and disputations in such ale-houses and other places, unmeet for such conferences, and submitting your opinions to the judgements of such learned men as shall be appointed in that behalf, his Grace may well perceive that you use this most high benefit quietly and charitably every of you."

1538] *The Second Royal Injunctions of Henry VIII* [vii

one, every Sunday and holy-day, till they be likewise perfect in the same.

5. *Item*, That ye shall in confessions<sup>1</sup> every Lent examine every person that comes to confession unto you, whether they can recite the Articles of our Faith, and the *Pater Noster* in English, and hear them say the same particularly; wherein if they be not perfect, ye shall declare to the same that every Christian person ought to know the same before they should receive the Blessed Sacrament of the Altar; and monish them

No. 6. Lee's  
Injcts for  
Cov. and  
Lich. (1537).

No. 8. *ibid.*

to learn the same more perfectly by the next year following, or else, like as they ought not to presume to come to God's board without perfect knowledge of the same, and if they do, it is to the great peril of their souls; so ye shall declare unto them that ye look for other injunctions from the King's highness by that time, to stay and repel all such from God's board, as shall be found ignorant in the premisses, whereof ye do thus admonish them, to the intent they should both eschew the peril of their souls, and also the worldly rebuke that they might incur hereafter by the same.

6. *Item*, That ye shall make, or cause to be made, in the said church, and every other cure ye have, one sermon every quarter of a year at the least, wherein ye shall purely and sincerely declare the very Gospel of Christ, and in the same exhort your hearers to the works of charity, mercy, and faith, specially prescribed and commanded in Scripture, and not to repose their trust and affiance in any other works devised by men's phantasies besides Scripture; as in wandering to pilgrimages, offering of money, candles, or tapers to images or relics, or kissing or licking the same, saying over a number of beads, not understood or minded on, or in such-like superstition; for the doing whereof, ye not only have no promise of reward in Scripture, but contrariwise, great threats and maledictions of God, as things tending to idolatry and superstition, which of all other offences God Almighty doth most detest and abhor, for that the same diminisheth most His honour and glory.

<sup>1</sup>A similar order was given in Norwich diocese in 1257. Priests were ordered, when the laity go to confession, diligently to examine them, "whether they know the Lord's Prayer, the Creed, the Salutation of the Blessed Virgin" (Wilkins, I, 732).

vii] *The Second Royal Injunctions of Henry VIII* [1538

7. *Item*, That such feigned images as ye know of in any of your cures to be so abused with pilgrimages or offerings of anything made thereunto, ye shall, for avoiding that most detestable sin of idolatry, forthwith take down and delay, and shall suffer from henceforth no candles, tapers, or images of wax to be set afore any image or picture but only the light that commonly goeth across the church by the rood-loft,<sup>1</sup> the light before the sacrament of the altar, and the light about the sepulchre,<sup>2</sup> which for the adorning of the church and divine service ye shall suffer to remain; still admonishing your parishioners, that images serve for none other purpose but as to be books of unlearned men,<sup>3</sup> that can no letters, whereby they might be otherwise admonished of the lives and conversation of them that the said images do represent; which images, if they abuse for any other intent than for such remembrances, they commit idolatry in the same, to the great danger of their souls: and therefore the King's Highness, graciously tendering the weal of his subjects' souls, hath in part already, and more will hereafter, travail for the abolishing of such images as might be an occasion of so great an offence to God, and so great a danger to the souls of his loving subjects.

No. 6. First  
Ryl Injcts  
(1536), and  
note

8. *Item*, That in all such benefices or cures as ye have, whereupon ye be not yourselves resident, ye shall appoint such

<sup>1</sup> The rood-loft in parish churches was usually a wooden gallery at the top of the screen which supported the crucifix or rood at the entrance to the chancel, reached by a flight of steps, usually in one of the columns of the chancel arch, to which a door entered mostly from within the church, but sometimes from the outside. It was similar to the stone gallery which remains in Cathedrals called the *pulpitum*, though in these the rood itself was often in a different position.

<sup>2</sup> For an account of the Easter Sepulchre see note on No. 58 Cranmer's Arts for Cant. 1548 (below).

<sup>3</sup> Shortly before the Reformation there appeared a book of faith and practice, called *The Pilgrimage of Perfection*, by William Bonde (Brit. Mus. 223, k. 1.), which contains a long distinction between idols and images on similar lines to that drawn in this injunction. The veneration due to images is not given because of the image, but because of the life and works of the person represented. Images serve "as books to the rude and unlearned people, and to move simple souls to devotion."

As early as 1528 More, in his *Dialogue*, wrote a defence of the true use of images, in which he says, "In such reverence shown to an image there is no honour withdrawn from God, but the Saint is honoured in his image and God in His saint."



curates in your stead, as both can by their ability, and will also promptly execute these injunctions, and do their duty; otherwise that ye are bound in every behalf accordingly, and may profit their cure, no less with good example of living, than with declaration of the word of God, or else their lack and defaults shall be imputed unto you, who shall straitly answer for the same it they do otherwise.

9. *Item*,<sup>1</sup> That ye shall admit no man to preach within any your benefices or cures, but such as shall appear unto you to be sufficiently licensed thereunto by the King's Highness, or his Grace's authority, by the Archbishop of Canterbury, or the bishop of this diocese; and such as shall be so licensed, ye shall gladly receive to declare the word of God, without any resistance or contradiction.

10. *Item*, If ye have heretofore declared to your parishioners anything to the extolling or setting forth of pilgrimages, feigned relics, or images, or any such superstition, ye shall now openly afore the same recant and reprove the same, shewing them (as the truth is) that ye did the same upon no ground of Scripture, but as one being led and seduced by a common error and abuse crept into the church, through the sufferance and avarice of such as felt profit by the same.

11. *Item*, If ye do or shall know any man within your parish, or elsewhere, that is a letter of the word of God to be read in English or sincerely preached, or of the execution of these Injunctions, or a favourer of the Bishop of Rome's pretended power, now by the laws of this realm justly rejected and extirpated, ye shall detect and present<sup>2</sup> the same to the King's Highness, or his honourable Council or to his vice-regent aforesaid, or the justice of peace next adjoining.

12. *Item*, That you, and every parson, vicar, or curate within

<sup>1</sup>During the changes in Henry's reign great care was taken that the pulpit should be properly controlled. Cranmer silenced all the preachers in his province in 1533, in order to suppress the indignation aroused by the divorce of Katherine. In 1536 Henry ordered all the pulpits to be closed for three months until the *Ten Articles* were issued. Even then the Articles were to be read without comment unless licences were given by the bishops. This injunction is the beginning of that control of the pulpit by royal authority which characterizes the entire Reformation period.

<sup>2</sup>This is the official term for bringing a charge against a man before his ecclesiastical superiors.



vii]      *The Second Royal Injunctions of Henry VIII* [1538

this diocese, shall for every church keep one book or register,<sup>1</sup> wherein ye shall write the day and year of every wedding, christening, and burying, made within your parish for your time and so every man succeeding you likewise; and also there insert every person's name that shall be so wedded, christened, or buried; and for the safe keeping of the same book, the parish shall be bound to provide, of their common charges, one sure coffer with two locks and keys whereof the one to remain with you, and the other with the wardens of every such parish wherein the book shall be laid up; which book ye shall every Sunday take forth, and in the presence of the said wardens, or one of them, write and record in the same all the weddings, christenings, and buryings, made the whole week before; and that done to lay up the book in the said coffer as before; and for every time that the same shall be omitted, the party that shall be in the fault thereof shall forfeit to the said church 3<sup>s</sup>-4<sup>d</sup>, to be employed on the reparation of the same church.

13. *Item*, That ye shall once every quarter of a year read these and the other former Injunctions given unto you by the authority of the King's Highness, openly and deliberately

<sup>1</sup>This injunction was received with much misgiving by the people, especially in Devon and Cornwall. "Their mistrust is that some charges more than hath been in time past shall grow to them by this occasion of registering of these things" (*State Papers*, i, 612). In December, 1538, Henry wrote blaming the clergy for causing this and other items of the injunctions to be misinterpreted. "For whereas we ordained by our said Injunctions for the avoiding of sundry strifes, processes, and contentions, rising upon age, lineal descendants, title of inheritance, legitimation or bastardy, and for knowledge whether any person is our subject born or no: also for sundry other causes, that the names of all children christened from henceforth, with their birth, their fathers' and mothers' names; and likewise all marriages and burials, with the name and date thereof, should be registered from time to time in a book, in every parish church safely and surely to be kept, They (the clergy) have bruited and blown abroad, most falsely and untruly, that we do intend to make some new exactions at all christenings, weddings, and burials, the which in no wise we ever meant and thought upon" (Burnet, vi, p. 224).

Though the registers were thus ordered at this date, it is rare to find a parish which has books going back so far; where ancient registers exist they more commonly date from the Elizabethan Injunctions (1559). Registers for the year 1538 exist at Bletchingley, Carshalton and Croydon (G. Leveson Gower, *Bletchingley Manor & Church*, p. 42).

1538] *The Second Royal Injunctions of Henry VIII* [VII

before all your parishioners, to the intent that both you may be the better admonished of your duty, and your said parishioners the more incited to ensue the same for their part.

14. *Item*, Forasmuch as by a law established every man is bound to pay his tithes;<sup>1</sup> no man shall by colour of duty omitted by their curates, retain their tithes and so redub one wrong with another, or be his own judge, but shall truly pay the same, as hath been accustomed, to their parsons and curates, without any restraint or diminution;<sup>2</sup> and such lack and default as they can justly find in their parsons and curates, to call for reformation thereof at their ordinaries' and other superiors' hands, who upon complaints and due proof thereof shall reform the same accordingly.

15. *Item*, That no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded and indicted by the Church, nor of any prayer, or Divine Service, otherwise than is specified in the said Injunctions, until such time as the same shall be so ordered and transposed by the

No. 3. First  
Ryl Injcts  
(1536), and  
note  
No. 17.  
Latimer's  
Injcts for  
Worcester  
(1537).

<sup>1</sup>From Saxon times the payment of tithes was recognized as legally binding in England, and, broadly speaking, it was done as of obligation. They were assigned commonly (not invariably) for three purposes: to support the clergy, to repair the chancel, and to assist and relieve the poor. They were divided into two kinds: tithes from land, paid by the holder to the church he attended, or after the formation of parishes to the parish church; and personal tithes, arising from business and wages, payable to that parish in which the person liable was legally bound to receive Communion. It is well to recognize that the parish priest did not use these payments entirely for himself. Custom ordered, with almost legal force, that the poor should be relieved out of them, that the chancel should be kept in sufficient repair and choir furniture provided out of a fourth part set aside for these purposes. Besides, they were the funds from which the frequent hospitality to the needy and wayfaring was provided. Indeed, the frequent questions in visitation documents about hospitality make it necessary to observe that every rector or vicar was recognized as the dispenser of "hospitality"—which meant charity to all who justly claimed it. Peckham recognized this custom, and even ordered the clergy to provide some one to assist the poor in their absence (see Lyndwood, i. 191; Gasquet, *Mediaeval Parish Life*; Lacey, *Handbook of Ch. Law*).

<sup>2</sup>In 1536 it became necessary to pass a temporary and provisional law to enforce the payment of tithes, as the people refused to pay them "in more temerous and large manner than before that time had been seen" (27 Henry VIII, c. 20).

King's Highness' authority; the eves of such saints, whose holy days be abrogated, only excepted, which shall be declared henceforth to be no fasting days;<sup>1</sup> excepted, also the Commemoration of Thomas Becket,<sup>2</sup> sometime Archbishop of Canterbury which shall be clean omitted, and instead thereof the ferial service used.

16. *Item*, That the knelling of the *Aves*<sup>3</sup> after service, and certain other times, which hath been brought in and begun by the pretence of the Bishop of Rome's pardon, henceforth be left and omitted, lest the people do hereafter trust to have pardon for the saying of their *Aves*, between the said knelling, as they have done in time past.

17. *Item*, Where in times past men have used in divers places in their processions to sing *Ora pro nobis* to so many saints, that they had no time to sing the good suffrages following, as *Parce nobis Domine* and *Libera nos Domine*, it must be taught and preached that better it were to omit *Ora pro nobis*, and to sing the other suffrages.

<sup>1</sup>In spite of this injunction the people continued to keep the eves of the abrogated holy-days, pleading as an excuse that there was no mention of their eves being abrogated. An instance of this is found in Bonner's *Register* (f. 26). Some people kept the eve of S. Lawrence, though the festival, being in harvest-time, had been done away with.

<sup>2</sup>In November, 1539, a Royal Proclamation was issued in which it was declared that Thomas Becket was a traitor, a resister of law, had died in a brawl, and that he was canonized by the Bishop of Rome only. It was ordered that he should be called S. Thomas no more, but plain Bishop Becket, that his festival should be no longer observed, and that his name should be erased or blotted out from all books, with the services, offices, and antiphons, and his images and pictures destroyed (Wilkins, III, 848). The festival of his martyrdom in December was kept for the last time at Canterbury with the customary splendour in 1537. That of the Translation of his Relics, which was a much more marked festival, falling in harvest-time, had been already abrogated (Dixon, *Hist.* II, 69).

<sup>3</sup>The people were accustomed to say *Aves* when the bells rang for service, and received indulgences for doing so. Early in the fourteenth century John XXII recommended the saying of three *Aves* when the Curfew rang. In 1399 Archbishop Arundel ordered an *Ave* to be said universally in the province of Canterbury "at daybreak and at curfew." Out of this custom grew the ringing of the Angelus, which was otherwise known as the Ave-bell or the Gabriel-bell. Prayers were provided in the Primers to be said at the tolling of the Ave-bell at none for a remembrance of the passion and death of Christ. For the prayers said, see Hoskins, *op. cit.* p. 126.

1538] *The Second Royal Injunctions of Henry VIII* [vii

ALL WHICH and singular Injunctions I minister unto you and your successors, by the King's Highness' authority to me committed in this part, which I charge and command you by the same authority to observe and keep, upon pain of deprivation, sequestration of the fruits or such other coercion as [to] the King's Highness, or his Vice-regent for the time being, shall be seen convenient.



# VIII

## Archbishop Edward Lee's Injunctions for York Diocese.

c. 1538.

THESE injunctions are preserved by Burnet, but there is no printed copy of them known, nor are they in the York Register. Of the visitation itself nothing is recorded. They are subsequent to the Second Royal Injunctions (see No. 14), though No. 3 seems to anticipate the actual issue of the *Institution* (see p. 15).

[Transc. Burnet, VI, 199.]

*Injunctions given by Edward, archbishop of York, to be observed within the diocese of York, by all the clergy of the same, and other, whom the said Injunctions do concern.*

- Ryl Injcts (1536 and 1538). 1. You shall diligently observe all manner of Injunctions, given unto you by the King's Highness' commandment, and specially concerning the abolition of the papacy, or of the pretended jurisdiction challenged by the Bishop of Rome within this realm; and also concerning the confirmation and establishment of the King's Highness' title of Supreme Head over the whole Catholic Church of England, as well spiritual as temporal.
- No. 1. First Ryl Injcts (1536). 2. *Item*, Every curate and priest within this diocese shall have a New Testament, in English or Latin,<sup>1</sup> within forty days next after the publication hereof; and shall daily read two chapters of the same afore noon, and two at afternoon, and that treatably and distinctly, and shall do his best endeavour to understand the same.
- No. 3. Latimer's Injcts for Worcester (1537). 3. *Item*, Every curate shall provide to have the book compiled by the King's Highness' commandment, named *The Institution of a Christian Man*, with all convenient speed, as soon as the said book shall come forth by his commandment: and in the same shall daily read two chapters so that he may be able to declare the same to his parishioners.
- No. 4. *ibid.* and note. 4. *Item*, Every curate shall provide to have the book compiled by the King's Highness' commandment, named *The Institution of a Christian Man*, with all convenient speed, as soon as the said book shall come forth by his commandment: and in the same shall daily read two chapters so that he may be able to declare the same to his parishioners.

<sup>1</sup>For the history of the English New Testament see Westcott, *Hist. of Eng. Bible*, and J. Gairdner, *Eng. Ch. from Henry VIII to Mary*, pp. 188-193.

1538] *Archbp Edward Lee's Injunctions for York Diocese* [VIII

4. *Item*,<sup>1</sup> All curates and heads of congregations, religious and not religious, privileged and not privileged, shall, according to the King's Highness' commandment and Injunctions, every holy-day, at Mattins' time, and between Mattins and Lauds, read the *Pater Noster*, and the *Ave Maria* in English, treatably and distinctly, and cause all their parishioners which cannot already say it in English, young and old, to rehearse every petition by itself, to the end thereof, after them; and in like wise every holy-day, at Mass, and immediately after the Creed, shall rehearse every article of the Creed by itself, and shall cause the parishioners to rehearse after them, every one by itself to the end; and like wise every holy-day, at Evensong between Evensong and Compline, shall rehearse the Ten Commandments, every one by itself, and so cause his parishioners to rehearse after him, every one by itself to the end, to the intent that they may learn perfectly all three. And for this purpose, the said curates, and other heads of the congregation, must give warning to their parishioners that none of them be absent at such times as any of the said three shall be rehearsed, and shall furthermore declare unto them, that they shall not be admitted to receive the Blessed Sacrament of the Altar at Easter, till they can perfectly rehearse them all three by rote; and therefore every ghostly father, according to the King's Injunctions, must every Lent examine their parishioners, in time of confession, to know whether they have learned the premisses perfectly or not.

5. *Item*, All curates must continually call upon their parishioners, to provide a book of the Holy Bible in English, of the largest form, within forty days next after the publication hereof, that may be chained in some open place in the church, that all men may resort to read in it for their instruction, under the pain of suspension of their churches. And the same to be bought at the charges of the vicar or parson and parishioners, according to the King's Injunctions.

No. 5.  
Ryl Injcts  
(1538).

No. 2.  
Second Ryl  
Injcts (1538).

No. 2.  
Latimer's  
Injcts for S.  
Mary's  
(1537).

<sup>1</sup>This is a blend of No. 5 of the First Ryl Injcts (1536) and Nos. 4 and 5 of the Second Ryl Injcts (1538). Lee, however, adds instruction on the *Ave Maria*, which is not included in them, no doubt influenced by the fact that it was fully explained in "The Bishops' Book," which he helped to formulate (Cf. No. 5 of Rowland Lee's Injcts for Lichfield and Coventry, 1537).

viii] *Archbp Edward Lee's Injunctions for York Diocese* [1538

6. *Item*, All curates must cause one book,<sup>1</sup> comprising the *Pater Noster* and *Ave Maria* in English, the Creed and the Ten Commandments in English, to be set upon a table in the church openly, that all men may resort to learn them, at all such times as they will. And this to be done, within twenty days after the publication hereof.

No. 8. First  
Ryl Injcts  
(1536).

7. *Item*, No curates, nor other priests of what sort soever they be shall haunt taverns or ale-houses, or open hostries, other ways than for necessary meals and refectations, if they can have none in other places, according to the King's Highness' Injunctions; but shall occupy themselves, either in the church, or in their chambers, with reading of holy Scripture, or teaching of children.

8. *Item*, All curates and priests, being in one Church together, shall (if they can so provide) live together at one commons; and not one to be in one place and another in another place; and shall, in all their behaviours, shew good example, in word, deed, countenance and habit, to the better edifying of the lay people.

*Ibid*, and  
notes.

9. *Item*, They shall not be common hunters nor hawkers, nor play at games prohibited, as dice and cards and such other.

No. 3.  
Second Ryl  
Injcts (1538)  
and note.

10. *Item*, That they shall (according to the King's Highness' Injunctions) in no wise discourage any man to read in the English Bible, which is the book of life, but shall comfort them therein; nevertheless exhorting them to enter into the reading thereof with the spirit of meekness and purpose to be ghostly edified: And not to be babblers nor praters, arguers nor disputers thereof, nor to presume that they know therein that they not know; but, for their instruction, to resort to such as be better learned than they be, when they find any difficulty therein.

11. *Item*, All curates and heads of congregations, religious and other, privileged and other, shall every holy-day read the Gospel and the Epistle<sup>2</sup> of that day out of the English Bible,

<sup>1</sup>The First Royal Injunctions (1536) had ordered the clergy to tell the people where printed copies of such books could be bought. Any of the numerous primers in English would fulfil the order of this injunction.

<sup>2</sup>Few Reformation historians have taken this order into consideration in connexion with the Edwardine Injunctions of 1547 (see below, No. xxi.). The Edwardine order only made universal the custom of reading the Epistle and

1538] *Archbp Edward Lee's Injunctions for York Diocese* [VIII  
plainly and distinctly: and they that have such grace, shall  
make some declaration, either of the one, or of both (if the  
time may serve), every holy-day.

12. *Item*, Every curate, resident and able, shall make four  
solemn sermons in the year, one every quarter: Not resident,  
having 5£ or 6.13s.4d. *de claro*, shall find one solemn sermon  
for the instruction of the people, in the beginning of Lent.  
Having 10£ *de claro*, two solemn sermons; one in the beginning  
of Lent, another at some other time of the year. Having 15£  
three sermons; one in the beginning of Lent, the other at  
two convenient times. Having 20£ four sermons; one at  
Lent, the other three at three convenient times. Having 30£  
*de claro*, five sermons; one at Lent, and the other four at  
convenient times. Having 40£ six sermons; one in the  
beginning of Lent, and the other five at convenient times. And  
as the clear value doth increase, so more sermons. And yet  
nevertheless we now monish, under the pain of law, all par-  
sons and vicars to be resident upon their cures, being within  
this diocese, afore the feast of Christmas next; unless they  
can and do shew, afore that day, a lawful cause why they may  
not or should not do so.

No. 6. *ibid.*  
No. 6. First  
Ryl Injcts  
(1536), and  
note.

13. *Item*,<sup>1</sup> That none be admitted to keep cure, nor to say  
Mass in any church in this diocese, unless he be admitted by  
me, or my officers, having commission from me for the same;  
and also do shew the letters of his orders.

14. *Item*, That no man be admitted to preach within this  
diocese, unless he have authority under the King's seal, or  
mine, according to the King's Highness' Injunctions.

No. 9.  
Second Ryl  
Injcts(1538)-

15. *Item*, All curates and other having charge of any con-  
gregation must diligently inform their flock, according to  
the King's Highness' Injunctions, that they may in no wise  
yield worship to any images, lowtinge or bowing down, or

No. 7. *ibid.*

Gospel in English, which had been previously common in two or more  
dioceses, or at least enjoined in them, whereas most historians have written of  
it as a novel and significant direction.

<sup>1</sup>This dates back to the earliest Councils (e.g., Chalcedon, 451). In England  
it is found as early as the Council of Hertford, 673. Compare also the *Consti-  
tutions* of the Bishop of Worcester (1240), requiring those admitted to officiate  
in his diocese to be presented to the archdeacon or other official (Wilkins, I,  
675). On this subject see Reichel, *Manual of Canon Law*, I, p. 257, note 16).



kneeling to the said images, nor offering to them any money, or wax light or unlight, or any other thing, for so much as offering is to be made to God only, and to no creature under God. Nevertheless they may still use lights in the rood-loft, and afore the Sacrament, and at the sepulchre at Easter, according to the King's Injunctions: so that they none use to the honour or worship of any image, nor by the way of offering made, either to any image, or to any saint represented by the same.

*Ibid.* 16. *Item*, They must teach their flocks, that images be  
and note. suffered only as books, by which our hearts may be kindled to follow the holy steps and examples of the saints represented by the same; even as saints' lives be written, and must be read in written books, for the same purpose: and that, as we do not worship our book when we have the saints' life, so likewise, we shall not worship the images, which is as the book to them that cannot read in other books.

17. *Item*, They must declare to their flock, that although they see the image of the Father<sup>1</sup> represented as an old man, yet they may in no wise believe that the Heavenly Father is any man, or that He hath any body or age; but that He is a nature and substance, above all measure passing the capacity and understanding, either of man's wit or angel's.

*Ibid.* 18. *Item*, All such images, to which any manner of resort is used by way of pilgrimage or offering, they must depose and sequester from all sight of men, and suffer them no more to be set up.

No 6. First 19. *Item*, They must charge all fathers and mothers, and  
Ryl Injct. heads of households, and godfathers and godmothers, and schoolmasters according to the King's Highness' Injunctions to see their children, servants and scholars well instructed

<sup>1</sup>The language of this injunction closely corresponds to that of "The Bishops' Book": "We think it convenient that all bishops and preachers shall instruct and teach the people committed to their charge, first that God in His substance cannot by any similitude or image be represented or expressed. For no wit nor understanding can comprehend His substance. And that the fathers of the Church . . . suffered the picture or similitude of the Father of heaven to be had and set up in churches, not that He is any such thing as we in that image do behold (for He is no corporal nor bodily substance) but only to put us in remembrance that there is a Father in heaven and that He is a distinct person from the Son and Holy Ghost" (*Formularies of the Faith*, p. 135).

1538] *Archbp Edward Lee's Injunctions for York Diocese* [VIII in the *Pater Noster*, *Ave Maria*, Creed and Ten Commandments in English, and all other things comprised in these Injunctions. And for that purpose all Curates and heads of congregations must once in a quarter read these Injunctions, in the Church, in the audience of all the people, as well for the remembrance of their own duty, as for citing the people to know their duty. And we charge and command all curates, and all other of this diocese to whom it shall appertain, to have a copy of these Injunctions within forty days next following the publication hereof. And when the same shall be imprinted, we charge them to have them so imprinted within six days after the same shall come to their knowledge, under pain of excommunication.

20. *Item*, They must instruct their parishioners that they nothing please God, but displease Him, doing works only in their own will and devotion, by man's tradition, and leaving the works by God commanded undone.

No. 5.  
Latimer's  
Injcts for  
Worc. 1537.

21. *Item*,<sup>1</sup> They must instruct their flock, that their confidence for the attaining of everlasting life must be only in God, and in His grace and mercy, and in the merits and redemption of our Saviour Jesus Christ, and that none of our works, as ours, have any efficacy or virtue to save us, but only have their virtue and efficacy by the grace of God and merits of Christ's Passion.

22. *Item*, All curates must openly in the church, teach and instruct the midwives of the very words and form of baptism,

No. 12. Lee's  
Injcts for  
Lich. and  
Cov. (1537)  
and note.

<sup>1</sup>"The only mercy and grace of the Father, promised freely unto us for His Son's sake Jesus Christ, and the merits of His blood and His passion be the only sufficient and worthy causes" of [our justification]; "and yet that notwithstanding, to the attaining of the said justification God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motives, which . . . must necessarily concur in our . . . justification; but also He requireth and commandeth us, that after we be justified we must also have good works . . . for although acceptation to everlasting life be conjoined with justification, yet our good works be necessarily required to the attaining of everlasting life; and we being justified, be necessarily bound, and it is our necessary duty to do good works" (*Ten Articles*, v; Burnet, iv, p. 272).

"The Bishops' Book" also sets forth the merits of Christ as the only meritorious cause of our justification, but involving an obligation to good works afterwards.

viii] *Archbp Edward Lee's Injunctions for York Diocese* [1538

to the intent that they may use them perfectly, and none other, in time of need, that is to say that they, naming the child, must say these words; *John or Thomas or Agnes, I baptize thee in the name of the Father, the Son and the Holy Ghost:* and that saying these words, they must cast water upon the child. For which purpose, they must have ready at hand a vessel of clean water.

No. 9. *ibid.*

23. *Item*, They must often upon the holidays, and especially at times of marriages, warn their parochians, that they in no wise make any privy contract of marriage, but afore two or three sufficient witnesses required to be present for that purpose: and that afore they make any contract, they do their best endeavour, to know whether there be between them any lawful impediment, either by God's law, or any other ecclesiastical yet used, afore they enter to make any contract.

24. *Item*, That the fathers and other friends constrain not them that be under their correction and governance to marry against their wills, neither before they have discretion to consider what the bond of marriage meaneth.

25. *Item*,<sup>1</sup> All curates and other heads of congregations must never cease to imprint in the hearts of their flock the two commandments which our Saviour calleth the fullness of the law: that is the love of God above all thing, and the love of thy neighbour as thyself; and likewise the said curates must continually engrave in the hearts of their flock the two precepts of the law of nature: that is, do as thou wouldest be done unto, and do not that thou wouldest not to be done unto thee.

<sup>1</sup>This injunction resembles closely a section in "The Bishops' Book," entitled, "Certain notes necessary to be learned for the better understanding of the Ten Commandments," in which our Lord's division of the Ten Commandments is referred to (S. Matt. xxii, 37-39), as well as the natural law of acting towards others as we would desire them to act towards us. "Our Saviour reduceth all these Ten Commandments unto two commandments, belonging to the heart, that is to say, to the love of God and our neighbour . . . in these two commandments standeth and consisteth all the whole law and the prophets. . . . If we love our neighbour as ourselves, then must we use ourselves towards him as we would that he should use himself towards us; that is to say, we must do for him as we of reason will and desire that he should do for us, and desire and wish towards him as we of reason would that he should desire and wish towards us. This is the law of nature, this is the law of the Gospel" (*Formularies of the Faith*, pp. 174 and 176).

1538] *Archbp Edward Lee's Injunctions for York Diocese* [VIII

26. *Item*, That they must always employ themselves to maintain charity and peace in our Lord Jesu among their parochians, and to avoid all rancour and dissension among them.

No. 6.  
Latimer's  
Injts for  
Worcester  
(1537).

27. *Item*, That they in nowise keep those days for holy which by our Sovereign lord the King upon just consideration be abrogate: nor as much as in them is, suffer any of their parishioners to keep them as holy, but that they in them be occupied every man in his business, as in other days, according to the King's Highness' Injunctions.

No. 3. First  
Ryl Injts  
(1536), and  
note

28. *Item*, They must instruct their flock, that in those days which be observed and kept for holy days, they must utterly withdraw themselves from all worldly and fleshly business and occupations, and houses of games and plays, specially from all sin, and entirely and wholly employ themselves to ghostly works behovable for man's soul: and that therefore taverns, victualling houses may not these days be used and exercised, and specially in the time of Divine Service, unless necessity otherwise require for them that travel in journey.

No. 11. Lee,  
*op. cit.*

29. *Item*, All houses of religion, colleges, hospitals, and all other having any benefices appropriated unto them, shall according to the value of their benefices, have in their churches appropriated certain sermons every year; as in like ordinance for curates as afore is comprised.

30. *Item*, All curates and other having benefices appropriated by themselves if they can, or by other preachers, once every quarter, must teach and instruct the people of their duty of faithful and loyal obedience to our Sovereign lord the King, declaring that they be bounden to yield entire and perfect obedience to the King's Highness by God's law express, under the pain of damnation everlasting: and that to make any stirring, gathering of people, or commotion, without his express commandment, is to break, not only God's commandment and law, but also all natural and politic order, in which the head governeth the members, and not the members the head, and in which also all the members, as well by nature as by good policy, employ themselves and endanger themselves for the preservation and maintenance of the head.

ALL WHICH Injunctions by the authority which we have



viii] *Archbp Edward Lee's Injunctions for York Diocese* [1538  
under God, and our Sovereign lord the King, we charge all to  
whom it appertaineth to observe and keep under the pains  
limited in the same, and under the pains of suspension and  
sequestration of the fruits of their benefices, and promotions  
ecclesiastical, and other pains arbitrary, as we shall think con-  
venient and reasonable.

## IX

### Shaxton's Injunctions for Salisbury Diocese.

1538.

NICHOLAS SHAXTON (1485?–1556) was consecrated Bishop of Salisbury in 1535. He resigned in consequence of the Six Articles Act. He was assistant to Thirlby of Ely during Mary's reign.

Nothing further is known of this visitation.

[Transc. Burnet, vi, 210.]

*Injunctions given by the Bishop of Salisbury throughout his diocese.*

**I**NJUNCTIONS made by me Nicholas Shaxton, Bishop of Sarum, at mine ordinary visitation done in the archdeaconry of Dorset, in the year of our Lord God 1538, and in the 30th year of the reign of our Sovereign Lord King Henry the Eighth, by the grace of God, King of England and of France, Defender of the Faith, Lord of Ireland, and Supreme Head here in earth, next under God, of the Church of England. All which and singular Injunctions, by the authority given to me of God and the King, I exhort, and also command all parsons, vicars, curates, chantry-priests, and other of the clergy whatsoever they be, to observe, keep, and perform, as concerneth every one of them, upon pain of disobedience, and also of all such laws and statutes as may be laid against them, for breaking or violating of the same at any time hereafter.

1. *First*, Whereas beneficed men, having and taking cures of souls at the bishop's hands, do absent themselves from their said cures without licence or counsel of the said bishop, not leaving there able curates to discharge the said cures: I monish all such peremptorily, either to be personally upon their said cures by Michaelmas next coming, or else to present unto me, or my deputies, such curates, as upon mine examination, shall be abled and admitted to serve and discharge the said cures, in the absence of the said beneficed men. And that neither any French or Irish priest, which cannot perfectly speak the English tongue, serve no cure in this diocese, after the term before specified.

No. 8.  
Second Ryl  
Injcts(1538),  
and note.

2. *Item*, That all such, having cures, do every Sunday and

- No. 11. Lee's holy-day continually recite, and sincerely declare in the pulpit, at the High Mass time, in the English tongue, both the Epistle and Gospel of the same day (if there be time thereto), or else the one of them at the least; and also to set forth the King's regal power to be Supreme Head, and highest power, under God, in earth, of the church and realm of England: and to abolish the Bishop of Rome's usurped power. And furthermore to declare openly and distinctly the Ten Commandments, the Articles of our Belief, the *Pater Noster*; and finally, bid the beads, according to the King's ordinance, and none otherwise.
- No. 1. *ibid.* and note.
- No. 4. Second Ryl Injts(1538).
- No. 11. Latimer's Injts for Worc.(1537).
3. *Item*, That every prebendary or proprietary of any parish church, whose annual fruits extendeth to 20*£* shall make, or cause for to be made, four times in the year (that is to say, every quarter), one sermon there. And if the fruits be 15*£* three sermons; if but 10*£* two sermons; and if it be under that, he shall one sermon at the least, over and besides the giving of distributions, alms, or other comfortable and bodily or charitable succour among the poor parochians there, according to their appropriations, or rate of their prebends.
- No. 12. Lee *op. cit.*
- No. 9. First Ryl Injts (1536).
- No. 9. Second Ryl Injts(1538).
- No. 7. Lee's Injts for Lich. and Cov. (1537).
4. *Item*, That ye suffer no man to preach, except he be especially licensed by his ordinary or else the King's Highness' authority; nor that ye permit any friar, or other wearing a religious habit to have any service in your churches, neither to serve chantry, nor trental,<sup>1</sup> neither any brothered service; and that no priest say two Masses upon one day, except Christmas day only.<sup>2</sup>

<sup>1</sup>After a funeral various memorial services were said, especially thirty Masses on as many different days, which was called *Trigintale*, a Trental. There were special collects and Masses for use *in die tricennali* or *in trigintilibus*, and also *in anniversario depositionis*. "Though the corpse had been buried, the funeral rites were not yet over. All through the month following, *Placebo* and *Dirige* and Masses continued to be said in that church but with more particular solemnity on the third, the seventh and the thirtieth day, at each of which times a dole of food or money was distributed among the poor" (Rock, *Church of our Fathers*, II, p. 416).

<sup>2</sup>The Canons of 960 forbade a priest "to celebrate Mass more than three times in one day at the utmost" (Wilkins, I, 226). The Decretal of Alexander II. (1061-1073) recommended not more than once (III. *Decret.* I, 18). The Council of Westminster (1200) forbade a priest to say Mass twice a day unless compelled by necessity (Wilkins, I, 505). This was confirmed by Langton in 1222, who, however, allowed two Masses to be said by the same priest on

5. *Item*, That every beneficed man, whose benefice is taxed at ten pound, or above, have (before Whitsunday next) the Holy Bible; and all other priests, beneficed or not beneficed, at the least have the New Testament, both in Latin and in English; and that every one of them read over and study every day one chapter at the least, by order as they stand in the book unto the end, conferring the English and the Latin together. And if, by occasion of a lawful let, it be undone one day, be it supplied with two chapters the next day, &c. So that one day with another he fail not to study one chapter.

No. 2. Lee's  
Injcts for  
York (1538).

6. *Item*, That every one of you procure diligently before Michaelmas next to have copies of the King's Injunctions made in his last visitation; and then to keep and observe them effectually, upon pain therein mentioned.

No. 1. Lee's  
Injcts for  
Lich. and  
Cov. (1537).

7. *Item*, That every one having cure of souls, parson, vicar, or curate, admitted, do perfectly con without the book the two whole Gospels of Matthew and John, and the Epistles of Paul to the Romans, Corinthians, Galatians, and other as they stand, with the Acts of the Apostles, and the Canonical Epistles, after the rate; to con every fortnight one chapter without the book, and the same to keep still in memory; over and besides, to read and study every day one chapter within the book, as is above expressed. And that the xxviii<sup>th</sup> chapter of Deuteronomy be openly read in the church every quarter, instead of the General Sentence.<sup>1</sup>

8. *Item*, That every curate the first Sunday of every month in the year, do openly (in the pulpit) exhort and charge his

Christmas Day and Easter Day, or when a corpse had to be interred. In the last case the first was of the day, the second for the dead (*ib.* 586).

<sup>1</sup>The General Sentence was a solemn curse, pronounced by the clergy four times a year, in which many offenders were declared to be cursed, especially those who infringed some ecclesiastical privilege or robbed the Church of some of her dues. It may be read in full from the *Liber Festivalis*, in Strype (*Ecc. Mem.* I, ii, 188). It was forbidden to be used, in so far as it was contrary to the liberties of the King and realm, by "The order for preaching," 1535 (Burnet, vi, 87). Strype remarks that this limitation soon led to its being disused, as it contained too many curses against those who robbed or spoiled the Church, to suit the temper of the times. "Bishop Shaxton, in 1538, ordered the reading of Deut. xxviii instead, and thus prepared the way for the Commination" (Procter and Frere, *A New Hist. of B.C.P.* p. 641). For a further account see Wordsworth and Littlehales, *Old Service Books*, p. 270.



ix] *Shaxton's Injunctions for Salisbury Diocese* [1538

- No. 9. *ibid.* parochians, in no wise to make any privy or secret contract of matrimony, but that they utterly defer it, until such time as they may have two or three honest men to hear and record the words and manner of their contract, as they will avoid the extreme pain of the law, if they do the contrary.
- No. 10. Lee's Injets for York (1538) 9. *Item*, That none of you discourage any lay person from reading of Holy Scripture, but rather animate and encourage them thereto, so that it be done of them without bragging or arrogancy, but only to learn thereby to live virtuously, following the laws of God, and giving good examples and wholesome counsel to other that be ignorant.
- No. 13. Latimer, *op. cit.* 10. *Item*, That not only such as have cure of souls, but also chantry-priests, do henceforth their true diligence to instruct and teach children, until they can read English, taking moderately, for their labours, of their friends that be able to pay, which shall so put them to learning.
- No. 4. Lee, *op. cit.* and note. 11. *Item*, That young people be taught their *Pater Noster*, Creed, and Ten Commandments in English, so that none of them be admitted to receive the sacrament of the altar, until he or she can and do perfectly say and rehearse in English unto the curate, the *Pater Noster*, Creed and Ten Commandments, distinctly, wheresoever they be shriven, either at their parish church or elsewhere. And in case any of them be obstinate to do as is aforesaid, let them be detect immediately after Easter unto their ordinary.
- No. 9. Latimer, *op. cit.* 12. *Item*, That preaching be not left off for any manner of observances in the church, as processions, or exequies<sup>1</sup> of the dead.
- No. 11. Lee's Injets for Lich. and Cov. (1537). 13. *Item*, That at your preaching time ye diligently see that your parishioners be present, and take heed thereunto; and that none presume to be at ale-house, tavern or elsewhere, at preaching time, but only at the church, attentively hearing, as becometh good Christian people. And if any be disobedient, let them be first warned to amend; and afterward, if they amend not, detect them to their ordinary.

<sup>1</sup>Exequies were funeral rites. It was a general name under which the various offices for the dead were included (see *The York Manual*: "De modo dicendi exequias defunctorum").

1538] *Shaxton's Injunctions for Salisbury Diocese* [ix

14. *Item*, That ye suffer no night watches in your churches or chapels, neither decking of images with gold, silver, clothes, lights, or herbs; nor the people kneel to them, nor worship them, nor offer candles, oats, cake-bread, cheese, wool, or any other such things to them; but he shall instruct and teach them, how they ought and may use them; that is to say, only to behold, or look upon them, as one looketh upon a book; whereby men's minds be stirred and kindled sometimes to virtue and constancy, in faith and love towards God, and sometimes to lament for their sins and offences. For otherwise there might be peril of idolatry, especially of ignorant lay people, if they either in heart or outward gesture worship them or give honour to them, which ought only to be given to God, the Lord of all saints.

Nos. 15 and  
16. Lee's  
Injects for  
York (1538).  
and notes.

15. *Item*, Ye shall instruct your parishioners, not to be envious about works invented by their own foolish devotion: as, to go about pilgrimage, and say with vain confidence this prayer and that prayer, with other superstitious observations, in fastings, praying, and keeping of old foolish customs, which be not commanded or counselled in any part of Holy Scripture. But ye shall instruct them, and exhort them, to know and do all such things as be commanded or commended in the Holy Scripture to be done; that is to say to know and believe all the Articles of our Faith, contained in the Creed, to keep inviolably the Ten Commandments, to perform the works of mercy,<sup>1</sup> after every man's power and ability, to be in love and charity each with other, and one to bear with another in his weakness or infirmity, and not to be vengeable for any offence.

16. *Item*. That every curate do at all times his best diligence to reduce such as be at discord, to peace, love and charity, and one to forgive another, how often soever they be offended.

No. 26. Lee  
*op. cit.*

<sup>1</sup> There were two sets of works of mercy. I. *The Seven Corporal*: (i) to feed the hungry; (ii) to give drink to the thirsty; (iii) to clothe the naked; (iv) to visit the prisoner; (v) to shelter the stranger; (vi) to visit the sick; (vii) to bury the dead. II. *The Seven Spiritual*: (i) To correct the sinner; (ii) to teach the ignorant; (iii) to counsel the doubtful; (iv) to comfort the sorrowful; (v) to bear wrongs patiently; (vi) to forgive all injuries; (vii) to pray for quick and dead.

17. *Item*.<sup>1</sup> That every curate, not only in his preachings, but also at all other times necessary, do persuade, exhort, and warn the people, whatsoever they be, to beware of swearing, and blasphemy of the holy name of God, or any part of Christ's precious Body and Blood. And also to beware and abstain from cursing or banning, chiding, scolding, backbiting, slandering, lying; and from adultery, fornication, drunkenness, sorcery, witchcraft; and if they be notoriously faulty in any of these, then to detect them, that they may corrected, in example of other.

No. 22. *ibid.* and note. 18. *Item*, That every curate instruct his parishioners, and especially the midwives, the essential manner and form how to christen a child in time of need; commanding the women, when the time of birth draweth near, to have a vessel of clean water ready for the same purpose; charging also the said midwives, to beware that they cause not the woman, being in travail, to make any foolish vow<sup>2</sup> to go in pilgrimage to this

<sup>1</sup>These were condemned in the exposition of the First Commandment in "The Bishops' Book" (*Formularies of the Faith*, p. 133). For a fairly full account of magic, etc., during the period, see Steele in *Social England*, III, p. 325. A good idea of the popular notions can be obtained from Jonson's *Alchemist* and Stow's *Chronicles*.

<sup>2</sup>In the report of the visitors on St Mary's, Derby (1536), there is a record that "the nuns have a piece of St Thomas's shirt, which is worshipped by women big with child"; that the Convent of Grace Dieu possesses "the girdle and part of the coat of St Francis, which they believe did help women in labour"; that the Convent of Bruton has "our Lady's girdle of Bruton, red silk, which is a solemn relic, sent to women travelling, which shall not miscarry *in partu*," as well as "Mary Magdalene's girdle . . . sent also with great reverence to women travelling" (Strype, *Ecc. Mem.* I, i, pp. 390 *seq.*) A lurid light is thrown on the disorderly practices of midwives, by an oath administered by Parker in 1567 to a midwife, Eleanor Pead: "I will not use any kind of sorcery or enchantment in the time of travail of any woman. . . . In the ministration of the Sacrament of Baptism, in the time of necessity, I will use apt and the accustomed words of the same Sacrament—that is to say these words following, or the like effect, 'I christen thee, in the name of the Father, the Son, and the Holy Ghost,' and none other profane words, . . . pouring water upon the head, . . . I will use pure and clean water, and not any rose or damask water, or water made of any confection or mixture, and that I will certify the curate of the parish church of every such baptizing" (Strype, *Annals*, I, ii, 242. See also *State Papers of Henry VIII* (Ed. Gairdner). It appears to have been customary for midwives to be licensed by the ordinary or his officers. Orders to this effect were given by the local Councils of Milan

image or that image after her deliverance, but only to call on God for help. Nor to use any girdles, purses, measures of our Lady, or such other superstitious things, to be occupied about the woman while she laboureth, to make her believe to have the better speed by it.

19. *Item*, That none of you do magnify and extol praise maintain, or otherwise set forth, the superfluous holy-days abrogated by the King with the advice of his ecclesiastical Convocation. No. 27. *ibid.* and note.

20. *And* finally forasmuch as all Christian men ought earnestly to covet and desire their soul's health, and the very mean thereof is the feeding of the soul; I exhort, desire, and, as much as I may, I require that in every honest parish church within my diocese of Sarum, either of their Church box, or of stocks<sup>1</sup> given for maintaining lights before images (with the which I dispense for this better use), or else by way of collection among themselves, there be ordained and bought an English Bible before Whit Sunday next, to be chained to a desk in the body of the church; where he that is lettered may read, and other unlearned may hear wholesome doctrine and comfort to their souls, and avoid idleness and other inconveniences, whereunto the frail disposition of man is soon inclined. No. 5. *ibid.*

21. *Forasmuch* as intolerable superstition and abominable idolatry have no small time been used in this my diocese, by the occasion of such things as be set forth and commended unto the ignorant people, under the name of holy relics, being in very deed vain things, as I myself of certain, which be already come to mine hands, have perfect knowledge; namely of stinking boots, mucky combs, ragged rochets, rotten girdles, pyld purses, great bullocks' horns, locks of hair, and filthy rags, gobbets of wood, under the name of parcels of

(1579) and Cambrai (1586) (Hardouin, x, p. 977; ix, p. 2159). No earlier reference in Canon Law can be found, and pre-Reformation Canon Law in England did not deal with the subject, but from Bonner's reference in 1554 (see below) the custom must have existed. It survived long after the Reformation in England (Oughton, II, 55, who gives specimens of licences granted in 1661). On the whole subject see Ferraris, v, 226; and Van Espen, I, 387.

<sup>1</sup>Stocks were gifts held by the parish, often of sheep and oxen, for the benefit of the Church or church objects or poor (Gasquet, *Mediaeval Parish Life* ch.vi).



the holy cross, and such pelfry beyond estimation;<sup>1</sup> over and besides the shameful abuse of such as peradventure be true relics, indeed whereof nevertheless certain proof is none, but only that so they have been taken, judged and esteemed, yea and so called without monuments had of them in any authentic form of writing: Therefore in remedy hereof, I heartily pray you and all singular my said brethren of the clergy in my said diocese, and nevertheless by the authority that I have under God and the King's highness, and in their names, I command you and every of you that you send all such your relics (as they be called) one and other unto me at mine house at Ramsbury, or other-where, together with all such writings as ye have of the same to the intent that I and my council may explore and try them what they be, and those that be esteemed and judged to be undoubtedly true relics, ye shall not fail at convenient times to have again, with certain instruction how they ought to be used; that is to say, as memorials of them whose relics they be, in whom and by whom Almighty God did work all that ever they virtuously wrought; and therefore only he ought in them all to be glorified, lauded, and praised; so that he which rejoiceth may in the Lord rejoice; to whom be all honour and glory for ever and ever. *Amen.*

No. 16. 22. *Item*, That the bell called the Pardon, or Ave Bell, Second Ryl which of long time hath been used to be tolled three times Injcts(1538). after or before Divine Service, be not hereafter in any part of my diocese any more tolled.

23. *Item*, I exhort, desire, require and also (as far as I may) command you, all and every of you, to provide you copies of these Injunctions, and firmly to observe and perform them, and every of them as far as they concern you, and that for your wealth and my discharge to God and the King, of whom I have mine authority in this behalf.

#### GOD SAVE THE KING.

*Imprinted at London in Fleet street, at the sign  
of the Sun, by John Byddell, and are  
to sell at the Close-Gate in  
Salisbury.*

<sup>1</sup> See an account of a sermon by Parker on Relic Sunday, 1539. (Parker, *Correspondence*, p. 7).

X

# Voysey's Injunctions for Exeter Diocese.

1538.

JOHN VOYSEY (1465?-1554) was consecrated bishop of Exeter in 1519. He resigned in 1551, on account of extreme age, but was reinstated in 1553.

[Transc. Wilkins, III, 844, *Voysey Register*, 74.]

*Injunctions of John Bishop of Exeter, made and given to the clergy of his diocese upon his late ordinary visitation there had and finished in the month of May the XXX<sup>th</sup> year of the reign of our sovereign Lord Henry the Eighth by the grace of God King of England and of France, Defender of the faith, Lord of Ireland, and Supreme Head in earth next under God of the Church of England.*

ALL and singular which injunctions by authority given to me of God and of our said sovereign lord the king I exhort and command all parsons, vicars, curates, chantry-priests, and all other of the clergy to observe keep and perform as severally concerneth them in virtue of obedience and upon pain of laws and statutes as may be hereafter objected against them for breaking and violating the same.

1. *First*, that all such of the said clergy, having cure of souls within my diocese, do every Sunday declare sincerely in time and place, accustomed, in the English tongue, or in the Cornish tongue, where the English tongue is not used, all or part of the Epistle, or Gospel of that day, or else the *Pater noster*, *Ave Maria*, Creed, and the Ten Commandments, or part of them, as the time shall require, as the said *Pater noster*, *Ave Maria*, Creed and Ten Commandments having been interpreted in the book called *The Institution of a Christian man*.

No. 2. Shaxton's Injcts for Salisbury (1538), and note.  
No. 5. Lee's Injcts for Lich and Cov. (1537).  
No. 3. Lee's Injcts for York (1538), and note.

2. *Also* that every curate in the declaration of the premisses, set forth and declare in especial the second and the fourth Commandments, as they be declared and interpreted in the said book; for want of the true knowledge whereof it is

No. 15.  
Shaxton *op.*  
*cit.* and note.

thought many of the unlearned people in my diocese have been much blinded, following many times their own superstitious fantasies, and omitting to do the works of mercy, and other meritorious acts commanded by God in his Holy Scripture.

No. 1. First  
Ryl Injcts  
(1536).

3. *Also* that every curate the Sunday next immediately ensuing the publication of this mine injunction, and after that once at least every quarter, to the uttermost of his wit, cunning, and learning in his said preaching set forth earnestly the title of our said sovereign lord the king, Supreme Head under God of the church of England, both of spirituality and temporality, and to utterly abolish and extirpe the usurped power of the bishop of Rome.

No. 11.  
Latimer's  
Injcts for  
Worcester  
(1537).

No. 4  
Shaxton  
*op. cit.*

4. *Also* that the prayers done in such their sermons be observed and kept accordingly, as hath been devised now of late by the king's majesty, and his prelates of this realm. *Also* that no curate permit any person, secular or regular, to preach within my diocese, except he have and shew the king's most honourable licence or mine under my seal so to do.

No. 1. *ibid.*  
and note.

5. *Also* I peremptorily monish, command, and warn all and singular beneficed men of my diocese, as parsons and vicars, having cure of soul, to be personally resident upon their said parsonages and vicarages before the first day of December next coming, or else if they have a lawful cause of absence from their said benefices, to present to me, or my Vicar-general, or other deputy, such able curates, as upon examination had, shall be thought able to serve the cures in the absence of the said beneficed men.

No. 3. *ibid.*  
and note.

6. *Also* that all and singular proprietaries of parish churches within my said diocese do make or cause to be made within the parishes so to them appropriate, to the poor there of such yearly distributions, as by the laws, statutes, ordinances, or foundations they be bounden to make according to the rate and portions they yearly receive of the said benefices so appropriate.

*Ibid.*

7. *And also* if their annual receipts of the said benefices extend to 20*l.* or above, that then every such proprietary shall make or cause to be made every quarter in the year one ser-

mon within the parish church so to them appropriate, at their own procuring and charges.

8. *Also* that all chantry-priests, soul-priests, and other stipendiaries within my said diocese, in the avoiding of idleness, the nourisher of all vice, from henceforth diligently endeavour themselves to instruct the children of the parishes, where they dwell, in virtue, teaching them especially their *Pater Noster*, *Ave Maria*, and Creed, the Ten Commandments with the seven works of mercy, in the English tongue, or in the Cornish, where the English tongue is not used. And that every curate examine all the youth of his parish in the premisses, when he admitteth any of them to the Blessed Sacrament of the altar; and if he find any ignorant or negligent in learning the premisses, then he to present the name of him or them so ignorant or negligent at the next seane, to be kept after Easter.

No. 11. *ibid.*  
and note.

9. *Also* that every curate at all times do the uttermost of his diligence to reduce such of his parishioners, as been at discord, to peace, love, and charity, and one to forgive another.

No. 16. *ibid.*  
and note.

10. *Also* that every one of the clergy within my diocese diligently procure to have a copy of the king's Injunctions, lately given to them by the right worshipful Doctor Tregunwell, in the late visitation made by him, by the king's authority; and them to keep and observe effectuously upon pain therein mentioned.

No. 1. *ibid.*

11. *Also* that every curate within my diocese, and especially within the archdeaconry of Cornwall, exhort effectuously their parishioners, that at the death of their friends they have no solemn night watches, or drinkings, whereof ensueth many offences, slanders and other inconveniences to the high displeasure of God; and that in suchlike things invented by their own fantasies, under colour of devotion, not commanded or grounded in Holy Scripture, ye exhort them to abstain from their abuses, and foolish customs, and to conform themselves to observe the laws of God.

No. 14. *ibid.*

12. *Also* that on this side the feast of All Saints next ensuing, every one of the clergy within my diocese, especially those that have cure of soul, provide to have the New Testament both in Latin and in English, and that they do daily confer

No. 5. *ibid.*  
and note.



together at the least one chapter perusing the same with studious diligence. And I do exhort them to learn every day some part thereof by heart.

Nos. 7 and 9. 13. *Also* I exhort and command that no priest of my diocese  
 Lee's Injcts use or frequent to taverns or ale-houses, or any suspicious  
 for York place, or to play at dice, cards, tables, or other damned or un-  
 (1538). lawful games; but that they, and every one of them exercise  
 themselves in prayer and reading of the Scriptures, teaching  
 of children, or some other virtuous exercise.

No. 8. 14. *Also* that every curate exhort divers times their pari-  
 Shaxton shioners, that they make no privy contracts of matrimony,  
*op. cit.* whereof ensueth many times much inconveniences, but that at  
 the least it be done in the presence of two or three honest men.

# XI

## Cranmer's Injunctions for Hereford Diocese. (sede vacante).

1538.

Fox of Hereford died May 8, 1538. On November 27 of the same year Bonner was elected his successor. In the interval Coren, prebendary of Hereford, was directed by Cranmer to visit the diocese and administer these injunctions. Bonner was translated to London before consecration, and Hereford was not permanently filled till John Skip was elected in October 1539. On his death in 1552 the custody of the spiritualities was again entrusted to Coren.

[Transc. Burnet, iv, p. 392.]

*Injunctions given by Thomas Archbishop of Canterbury, to the parsons, vicars, and other curates in his visitation, kept (sede vacante) within the diocese of Hereford, anno Domini millesimo quingentesimo tricesimo octavo.*

1. *First*, That ye, and every one of you, shall with all your diligence and faithful obedience, observe, and cause to be observed, all and singular the King's Highness' Injunctions, by his grace's commissaries given in such places as they in times past have visited. No. 6.  
Shaxton's  
Injets for  
Salisbury  
(1538).

2. *Item*, That ye, and every one of you, shall have, by the first day of August next coming, as well a whole Bible in Latin and English, or at least a New Testament of both the same languages, as the copies of the King's Highness' Injunctions. No. 12.  
Voysey's  
Injets for  
Exeter  
(1538).

3. *Item*, That ye shall daily study one chapter of the said Bible, or New Testament, conferring the Latin and English together, and to begin at the first part of the book, and so to continue until the end of the same. No. 3.  
Latimer's  
Injets for  
Worcester  
(1537).

4. *Item*, That ye, nor none of you, shall discourage any lay-man from the reading of the Bible in Latin or English, but encourage them to it, admonishing them that they so read it, for reformation of their own life, and knowledge of their duty; and that they be not bold or presumptuous in judging of matters afore they have perfect knowledge. No. 9.  
Shaxton  
*op. cit.*

- No. 6. Lee's Injets for Lich. and Cov. (1537). 5. *Item*, That ye, both in your preaching and secret confession, and all other works and doings, shall excite and move your parishioners unto such works as are commanded expressly of God, for the which God shall demand of them a strait reckoning; and all other works which men do of their own will or devotion, to teach their parishioners that they are not to be so highly esteemed as the other, and that for the not doing of them God will not ask any account.
- No. 7. *ibid.* 6. *Item*, That ye, nor none of you, suffer no friar, or religious man, to have any cure or service within your churches or cures, except they be lawfully dispensed withal, or licenced by the ordinary.
- No. 8. 7. *Item*, That ye, and every one of you, do not admit any young man or woman to receive the Sacrament of the altar, which never received it before, until that he or she openly in the church, after Mass, or Evensong, upon the holy-day, do recite in the vulgar tongue, the *Pater Noster*, the Creed and the Ten Commandments.
- No. 9. Lee *op. cit.* 8. *Item*, That ye, and every one of you, shall two times in a quarter declare to your parishioners the band of matrimony, and what great danger it is to all men that useth their bodies but with such persons as they lawfully may by the law of God. And to exhort in the said times your parishioners, that they make no privy contracts, as they will avoid the extreme pain of the laws used within the King's realm, by his grace's authority.

## XII

### Goodrich's Injunctions for Ely Diocese.

1541.

THOMAS GOODRICH was bishop of Ely from 1534 to 1554, the year of his death. He was one of the compilers of "The Bishops' Book," and the *First Book of Common Prayer*. As these injunctions deal entirely with the abuse of images there is no doubt that they were occasioned by the following Royal Letter to Cranmer on the same subject, which Strype thinks was sent to all the bishops. This letter is dated October 4, 1542, in the Register, but as Cranmer incorporated it in a similar order to certain deaneries in his diocese on Oct. 15, 1541, there is little doubt that it was written in that year.

"Most Reverend Father in God, right trusty and right entirely beloved, we greet you well. Letting you wit that, whereas heretofore, upon the zeal and remembrance which we had to our bounden duty toward Almighty God, perceiving sundry superstitions and abuses to be used and embraced by our people, whereby they grievously offended Him and His word, we did not only cause the images and bones of such as they resorted and offered unto, with the ornaments of the same, and all such writings and monuments of feigned miracles where-with they were illuded, to be taken away in all places of our realm; but also by our Injunctions commanded, that no offering or setting of lights or candles should be suffered in any church, but only to the blessed Sacrament of the altar: it is lately come to our knowledge that, this our good intent and purpose notwithstanding, the shrines, coverings of shrines, and monuments of those things do yet remain in sundry places of our realm, much to the slander of our doings and to the great displeasure of Almighty God, the same being means to allure our subjects to their former hypocrisy and superstition, and also that our Injunctions be not kept as appertaineth: for the due and speedy reformation whereof, we have thought meet by these our letters expressly to will and command you, that incontinently upon the receipt hereof, you shall not only cause due search to be made in your Cathedral churches for these things, and if any shrine, covering of shrine, table monument of miracles, or other pilgrimage do there continue, to cause it to be taken away, so that there remain no memory of it; but also that you shall take order with all the curates, and other, having charge within your diocese, to do the semblable, and to see that our Injunc-



tions be duly kept, as appertaineth, without failing, as we trust, and as you will answer to the contrary" (Cranmer, *Remains*, p. 490).

[Transc. Bentham, *History of the Church of Ely*, App. p. 37.]

*Injunctiones Domini Thome Eliensis Episcopi.*

*Thomas miseratione divina Eliensis Episcopus ad Causas Ecclesiasticas Decidend. infra Diocesim nostram Eliensem auctoritate regia fulcitus, Universis et Singulis Rectoribus, Vicariis, Curatis, et aliis Ministris curam infra Diocesim et Jurisdictionem nostram Elien. predict. habentibus quibuscunque, Salutem, gratiam, et benedictionem. Vobis communiter et divisim committimus, ac injungendo ex parte Serenissimi in Christo Principis et Domini Nostri Domini Henrici Octavi Dei gracia Anglie et Francie Regis, sub Christo Ecclesie Anglicane Capituli Supremi, Mandamus, quatenus statim post receptionem presentium in Ecclesiis, Capellis, et Curis vobis commissis diligentem inquisitionem faciatis de omnibus et singulis Articulis Sequentibus:*

1. *First*, Of all Images and bones of such as the King's people resorted and offered unto.

2. *Item*, For the Ornaments, Writings, Table-Monument of Miracles or Pilgrimage, Shrine, Covering of Shrine appertaining to the said Images and Bones.

No. 7. 3. *Item*, Of all those which do offer and set up Candles  
Second Ryl against the King's Injunctions.

Injcts 4. *Item*, Of all those that doth not observe and keep the said  
(1538) Injunctions according to the meaning of the same.

Et si quid ad notitiam vestram deducatur quod in duobus prioribus Articulis contentum sit, illud sub testimonio trium fidedignorum hominum sic deleatis et aboleatis, ut nulla ejusdem imposterum memoria remanere poterit; aut si id commode facere nequeatis, Mandamus cum omni celeritate et diligentia ad nostram presentiam, ubicumque tunc in Diocesi Nostra *Eliensi* fuerimus, id deferatis, deferre curetis. Quos autem noveritis quippiam adversus duos posteriores Articulos fecisse, non solum moneatis ut ab hujusmodi vanis et superstitionis rebus, et transgressione Injunctionum Regiarum abstineant; verum etiam eorum nominum et singulorum Nomina et Cognomina Nobis aut Vicario nostro in Spiritualibus

1541]      *Goodrich's Injunctions for Ely Diocese*      [XII

Generali personaliter, aut per Literas vestras patentes, offense perpetrare seriem in se continentes, certificetis et significetis. Et hec omnia et singula facere non omittatis, sub penis in Injunctionibus Regiis expressis. Dat. sub sigillo Nostro apud *Ely* 21 die Mensis Octobris, A.D. 1541, et nostrae Consecrationis Anno 8<sup>vo</sup>.

### XIII

## Cranmer's Injunctions for All Souls' College, Oxford.

1541.

THOMAS CRANMER (1489-1556) was consecrated Archbishop of Canterbury in 1533. He issued a commission to visit All Souls', Oxford, on May 12, 1541. The visitation, however, was postponed, and finally carried out by one of the commissioners on May 31. It was occasioned by complaints of the loose behaviour and scandalous factions of the members of the College. But it seems to have failed in effecting reform, as the Archbishop's Register contains the record of another commission to visit this College a few months later. The acts of neither visitation are extant. These Injunctions have been also previously printed in *Oxford Statutes*, Vol. I (All Souls), p. 77. All Souls' was exempted from the jurisdiction of the Bishop of Lincoln by a bull from Eugenius IV.

[Transc. *The Cranmer Register*, f. 42<sup>v</sup>.]

### *Injunctiones factæ Collegio Omnium Animarum: Oxonie.*

*Thomas Permissione divina Cantuariensis: Archiepiscopus  
tocius Anglie Primas et Metropolitanus dilectis nobis in Christo  
Custodi Vicecustodi Decanis Bursariis et universis et singulis  
Sociis ac Scolariis Collegii nostri Animarum in Academia  
Oxonie salutem gratiam et benedictionem. Quum ex visi-  
tatione nostra apud vos iam dudum celebrata multa comperi-  
mus isthuc enormiter fieri et secus quam vel Statutorum  
vestrorum exigentia vel bonorum morum Regula, vel studi-  
orum vestrorum ratio expostulent, Nos quibus bone memorie  
Henricus Chicheley fundator vester, et in Ecclesia Cathedrali  
Cantuariensi noster predecessor, vestri curam, custodiam,  
regimen, patrocinium, ac auctoritatem specialiter commenda-  
vit, et successionis jure reliquit pro bono pacis et studiorum  
vestrorum prospectu ad honorem Dei et rei vestre communis  
commodum et decorem, quasdam Injunctiones Statutorum  
vestrorum declarationes et interpretationes in forma sequenti*

1541] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [XIII  
*duximus edendas, quas a vobis et successoribus vestris sub  
penis ineisdem contentis perpetuis futuris temporibus volumus  
observari.*

I. *Imprimis* quum ex prescripto statutorum hujus Collegii, Custos, Vicecustos, Bursarii, decani et reliqui socii et scolares ejusdem Collegii Divinis Officiis in ede sacra ejusdem Collegii celebrandis et psallendis vacare et intendere teneantur, Quod, quia exigua est pena in statutis in delinquentes designata, qua debuerunt diligentia facere haecenus neglexerunt prout in visitatione nostra predicta plene et manifeste detectum atque compertum est: Idcirco injungimus et firmita precipiendo mandamus, quod quilibet predictorum Matutinis Missis Vesperis ac aliis Divinis Officiis et exequiis diebus omnibus (quibus talia ibidem per hujusmodi statuta debent celebrari) intersit, et eadem dicant et psallant ab initio usque ad finem nisi subsit legitima causa per Custodem Decanos et Bursarios, aut per majorem illorum partem approbanda: denunciantes quod quilibet eorum intersit in initio matutinarum, aut saltem priusquam finiatur primus Psalmus: In initio alte misse aut saltem priusquam finiatur cantus *Kyrie eleyson*: In initio Vesperarum, aut saltem priusquam finiatur primus Psalmus: In initio exequiarum, aut saltem priusquam incipiatur Psalmus *Verba mea auribus*, sub pena amissionis quatuor denariorum solvendorum ad mandatum Decani facultatis ipsius delinquentis in manus alterius Bursariorum ad vsum ejusdem Collegii vltra penam per statuta in id facere omittentes limitatam. Et injungimus insuper quod quilibet per decanum facultatis sue ad solvendum dictos quatuor denarios jussus et eosdem infra biduum non solvens, amittat duos solidos simili modo in manus vnus Bursariorum ad mandatum Vicecustodis solvendos ad vsum Collegii predicti. Et quod quilibet hujusmodi duos solidos sic solvere per Vicecustodem jussus, et intra biduum non solvens amittat quatuor solidos pari modo ad mandatum Custodis in manus vnus Bursariorum ad vsum dicti Collegii solvendos et quod quilibet socius vel scholaris per Custodem ad sic solvendum hujusmodi quatuor solidos multatus, et intra hebdomadam non solvens, sit ipso facto expulsus imperpetuum ab eodem Collegio, quodque locus ejus, ab eo die, quo sic jussus hujusmodi quatuor solidos solvere vt premit-



xiii] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [1541  
titur negaverit, censeatur reputetur et sit vacuus, ad omnem  
effectum ac si ipse sic expulsus locum suum sponte resi-  
gnasset aut mortuus fuisset.

2. *Item*, injungimus et firmiter precipiendo mandamus,  
quod custos personaliter resideat in dicto Collegio, et quod  
se non absentet, in vno anno ultra spacium sexaginta dierum  
continue vel interpellatim, nisi in negotiis Collegii, aut ex  
causa approbata secundum formam statutorum, injungentes  
nihilominus, quod Custos nullam habeat causam approbatam  
se absentandi a Collegio ultra spacium duorum mensium in  
vno anno, preter et vltra illos quadraginta dies et alios intuitu  
negociorum Collegii sibi per statuta concessos (infirmittatis  
causa dumtaxat excepta) sub pena exclusionis ab officio  
imperpetuum.

3. *Item*, injungimus et firmiter precipiendo mandamus,  
quod quilibet sociorum scolarium dicti Collegii obediat  
Custodi et aliis superioribus suis effectualiter secundum for-  
mam et exigentiam statutorum dicti Collegii, sub pena in  
eisdem statutis specificata, stricte precipientes et mandantes,  
quod Custos Vicecustos et Decani prout eorum cujuslibet  
exigit officium, statuta in ea parte edita diligenter exequi cura-  
bunt, et eorum quilibet curabit, sub pena eorum cuilibet  
arbitrio nostro infligenda quoties eorum aliquem in premissis  
remissum aut negligentem fore nobis constiterit.

4. *Item*, precipimus et mandamus firmiter et stricte injun-  
gendo, quod inter socios et scolares dicti Collegii penitus  
cessent omnes factiones, dissensiones, conjurationes atque  
conventicula, et quod mutuo amoris et pacis connexu sese  
colligent, ac pacem et concordiam (omnis incrementi fontem)  
foveant, ament et amplexentur, sub pena statuti in contra-  
venientes editi, in eos exacte fienda.

5. *Item*, insuper injungimus et stricte precipiendo man-  
damus, quod socii dicti Collegii omnes et singuli, ab omni  
scandalo, offensione, jurgiis, odiis, provocationibus, rixis et  
contumeliis, necnon et verbis opprobriosis in futurum se  
refrenent atque abstineant.

6. *Item*, precipimus etiam et firmiter injungendo mandamus,  
quod socii et scolares predicti a computacionibus ingurgita-  
tionibus crapulis ebrietatibus ac aliis enormibus et excessivis

1541] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [XIII  
commessacionibus sese coherceant et abstineant, pie, frugi,  
caste, sobrie, et quiete in hac parte (prouit convenit) vi-  
uentes.

7. *Item*, injungimus et firmiter precipiendo mandamus, quod  
quilibet Decanus in ipso Collegio pro tempore existens officium  
diligenter exequatur juxta formam statutorum, et presertim  
ad mandatum sive requisitionem Custodis et eo absente Vice-  
custodis. Et si quando alter Decanorum sic per Custodem ad  
executionem officii sui, aut in ejus absentia per Vicecustodem  
requisitus id facere recusaverit vel distulerit, tunc injungimus  
quod Decanus, sic recusans, per Custodem et in ejus absentia  
per Vicecustodem et alterum Decanum excludatur a commu-  
nibus suis per mensem. Et si denuo idem Decanus officium  
suum ad mandatum sive requisitionem Custodis et eo absente  
Vicecustodis exequi distulerit, tunc injungimus et firmiter  
precipiendo mandamus quod ex tunc sit ipso facto ab execu-  
tione et omni commodo officii sui penitus exclusus, quodque  
alius per Custodem et eo absente per Vicecustodem cum con-  
sensu Bursariorum et alterius Decani, ad exequendum officium  
decanisic suspensi et commodum ejusdem officii percipiendum  
pro illo anno deputetur.

8. *Item*, injungendo et firmiter precipiendo mandamus quod  
quilibet socius et scholaris dicti Collegii, ad mandatum Decani  
sue facultatis, disputationes solemnes diligenter in eodem  
Collegio juxta formam statutorum observet sub pena exclu-  
sionis a communibus dicti Collegii per vnam hebdomadam.  
Quodque quilibet Decanus per Custodem et eo absente Vice-  
custodem ad interessendum disputationibus hujusmodi, et  
easdem effectualiter peragendum jussus, et id facere non  
curans, suspensus sit ipso facto ab executione officii sui et  
omni commodo ejusdem pro illo anno, quodque alius per  
Custodem, et eo absente per Vicecustodem cum consensu  
Bursariorum, et alterius Decani, ad exequendum officium  
Decani sic suspensi, et commodum officii percipiendum pro  
illo anno deputetur. Et quod Decanus non dissoluet dispu-  
tationes in aliqua facultate ante lapsum duarum horarum ab  
initio earundum nisi in vigiliis festorum in quibus Matutine  
solent statim cantari post Vesperas, sub pena amissionis officii,  
quam penam tunc statim incurret postquam per Custodem, et

xiii] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [1541  
eo absente per Vicecustodem ex ea causa cedere officio moneatur quodque alius per custodem vel eo absente per vicecustodem vti supra ad illud officium exequendum et commodum ejusdem percipiendum pro illo anno deputetur.

9. *Item*, injungimus et firmiter precipiendo mandamus quod quilibet socius principaliter det operam ei discipline siue arti, aut studio cui admissus est. Nec se aliis implicet literis, quo ejus principale studium nimium impediatur aut minuatur.

10. *Item*, injungimus et precipiendo mandamus, quod quilibet baccalarius in artibus in dicto Collegio socius existens per annos ad assumptionem gradum Magistratus in artibus per Statuta Universitatis et Collegii limitatos, et hactenus non promotus ad eum gradum promoveatur in proximis comitiis in Universitate Oxoniensi celebrandis sub pena expulsionis a communibus dicti Collegii, donec sic promoveatur, et quod deinceps quilibet baccalarius in artibus dicti Collegii socius existens annos pro assumptione dicti gradus ex statutis predictis limitatos non habens, et quilibet futurus socius ejusdem Collegii existens baccalarius in artibus, ad gradum in Magistratus in artibus promoveatur intra tempus per Statuta Universitatis et Collegii predicti limitatum sub penis in eisdem statutis insertis per Custodem et eo absente per Vicecustodem et Decanum sue facultatis infligendis.

11. *Item*, injungimus et firmiter precipiendo mandamus, quod socii nunc existentes in dicto Collegio non graduati, gradus assumant suis facultatibus congruentes citra festum natalis Domini proximum futurum, sub pena exclusionis a communibus dicti Collegii, donec sic promoveatur. Quod que imposterum quilibet scolarius existens socius dicti Collegii gradus assumat in sua facultate, juxta formam statutorum dicti Collegii et sub penis in eisdem nominatis, per Custodem et eo absente per Vicecustodem et Decanum sue facultatis sibi infligendis.

12. *Item*, precipimus et firmiter injungendo mandamus, quod Magister Thomas Dey, Magister Thomas Key, M<sup>r</sup> Johannes Howell, M<sup>r</sup> Guilielmus Walker, M<sup>r</sup> Nicholaus Alambrigge, M<sup>r</sup> Guilielmus Turnebull, M<sup>r</sup> Richardus Reve, M<sup>r</sup> Arthurus Pittes et M<sup>r</sup> Johannes Fuller ad sacros etiam

1541] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [XIII  
presbyteratus ordines effectualiter et vere se promoueri  
faciant et eorum quilibet se promoveri faciet citra festum  
Pasche et ad subdiaconatus ordinem citra festum natalis Domini  
proxima futura post datum presentium, et si quisquam eorum  
id non fecerit illum sic non promotum a festo Paschatis  
proximo declaramus non socium ejusdem collegii ad omnem  
effectum, ac si tunc mortuus esset.

13. *Item*, injungimus et firmiter precipiendo mandamus  
Custodi Vicecustodi ac reliquis Sociis et scholaribus dicti Collegii  
quod togis vtantur talaribus camisiis planis et non circa  
collum aut brachia collectis aut serico ornatis, reliquisque  
vestibus ac tonsuris vtantur decentibus scolares et moribus  
Universitatis congruentibus sub pena expulsionis a communi-  
bus dicti Collegii donec et quousque sic fecerint.

14. *Item*, injungimus et firmiter precipiendo mandamus quod  
fragmenta ciborum sociorum scholarium ac servientium dicti  
Collegii extra fores dicti Collegii post singulas refectiones  
efferantur et integraliter distribuantur inter pauperes, quod-  
que mancipium dicti Collegii et eo absente serviens Bursarii  
et eo absente lector Biblie ac eo absente senior clericus dicti  
Collegii id fieri sedule curabit sub pena quatuor denariorum  
cuilibet id facere omittenti per alterum Bursariorum infli-  
genda, toties quociens eorum aliquem in premissis remissum  
aut negligentem fore contigerit.

15. *Item*, injungimus et firmiter precipiendo mandamus,  
quod omnes et singuli pueri et adolescentuli, per Custodem  
ad serviendum in eo Collegio non admissi, per Custodem et  
eo absente per Vicecustodem, et eo absente per alterum Bur-  
sariorum, penitus excludantur a dicto Collegio citra primum  
diem Octobris proximum futurum. Insuper injungentes quod  
si quisquam sociorum scholarium aut servientium dicti Collegii  
aliquem pauperem scolarem puerum juvenem, vel adoles-  
centulum secum in camera pernoctare, aut intra Collegium  
reliquiis aut fragmentis suis aut dicti Collegii alere post  
dictum primum diem Octobris presumserit, quod tunc sic  
presumens, moneatur per Custodem, et eo absente per Vice-  
custodem, et in ejus absentia per Decanum sue facultatis et eo  
absente per Bursarium sue facultatis, vt ipsum puerum scolarem  
sive adolescentulum expellat et penitus excludat intra triduum



xiii] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [1541  
a tempore monitionis hujusmodi sub pena exclusionis a communibus dicti Collegii per mensem, que pena immediate posttriduum illud cuivis id non facienti per Custodem et eo absente Vicecustodem et Decanum facultatis dicti delinquentis imponatur: quodque ter sic monitus, et id effectualiter non faciens, sit ipso facto a dicto Collegio ac omni commodo et emolumento ejusdem ad omnem effectum exclusus, ac si delinquens hujusmodi rebus esset sublatus humanis.

16. *Item*, injungimus et firmiter precipiendo mandamus quod nihil exigatur a scholaribus eligendis in annum probationis vel ab eis in veros socios admittendis, pro bibario aut prandio in communi impendendo. Nec differatur eorum admissio in communes, sed statim seu intra decem dies post eorum electionem ad viatica in aula recipiantur, absque aliqua mora vel dilacione.

17. *Item*, precipimus et firmiter injungendo mandamus ne quis sociorum locum suum in eodem collegio relicturus aut resignaturus illum cuiquam vendat, aut pro eodem pecuniam, aut alium mercedem seu premium in vim pacti recipiat a successore suo vel aliquo amicorum aut parentum ipsius.

18. *Item*, injungimus et stricte precipiendo mandamus quod nemo sociorum aut scholarium dicti Collegii quicquam pecunie aut alterius premii vel mercedis ab aliquo in scolarem dicti Collegii eligendo, aut ab aliquo scolare dicti Collegii in socium ibidem admittendo aut ab amicis ejus vel quoquam alio recipiat aliquo modo sub pena eiectionis sue a dicto Collegio ac omni commodo et emolumento ejusdem imperpetuum quamprimum de receptione illa aliquo modo legitimo nobis vel alicui successorum nostrorum vel Custodi aut Vicecustodi vel Decano facultatis ipsius recipientis constiterit.

19. *Item*, injungendo et firmiter precipiendo mandamus quod si quisquam sociorum aut scholarium dicti Collegii quicquam pro voce sua sive concedenda sive neganda locacionem alicujus firme, aut venditionem silvarum ad dictum collegium pertinentium aut presentationem alicujus Beneficii, juris patronatus dicti Collegii tangentem, acceperit aliquo modo, quod tunc ille sic recipiens habeatur et sit non socius dicti Collegii imperpetuum, a tempore quo de receptione illa aliquo modo legitimo nobis aut alicui successorum nostrorum seu custodi

1541] *Archbp Craumer's Injcts for All Souls' Coll. Oxford* [XIII  
aut Vicecustodi, et Decano facultatis dicti recipientis con-  
stituerit.

20. *Item*, injungimus et firmiter precipiendo mandamus quod si quisquam sociorum dicti Collegii vacante aut vacatura aliqua firma ad dictum Collegium pertinente, aut vacante vel vacaturo aliquo beneficio de jure patronatus ejusdem Collegii vocem suam aut assensum vel consensum suos ad vsum sive commodum alicujus parsonae illam firmam aut illud beneficium petentis promiserit priusquam per Custodem inter ceteros in ea parte vocem habentes, ad dirigendum vocem suam et consensum suum exprimendum in ea parte convocatus et requisitus fuerit, quod tunc quilibet sic promittens pro ea vice vocem suam amittat et perdat omnino, quamprimum de promissione hujusmodi Custodi vel Vicecustodi seu Decano facultatis illius promittentis plene vel semi plene constiterit.

21. *Item*, precipimus alterius firmiterque et stricte injungendo mandamus Custodi et Bursariis dicti Collegii presentibus et futuris ne deinceps pro liberatura vestibus aut vestitui cuiquam sociorum aliquid in pecunia numerata solvant aut solui permittant, sed de panno pro vestitu eorundem provideant et liberaturam cuilibet socio in panno et non in pecunia tradent et liberent ac tradi et liberari facient sub pena pro arbitrato nostro in Custodem et Bursarios in hac parte contravenientes imponenda.

22. *Item*, injungimus et firmiter precipiendo mandamus quod nullus Socius scholaris aut Serviens dicti Collegii canem intra dictum Collegium aut septa ejusdem vel nutriet vel habeat post primum diem Octobris proximum sub penis in statutis in ea parte editis sibi infligendis.

23. *Item*, injungimus insuper et stricte precipiendo mandamus quod non licebit Custodi aut aliis officiariis ejusdem Collegii post receptionem presentium causas absentie alicujus sociorum dicti Collegii ultra duos menses preter et ultra sexaginta dies a statuto indultos, in uno anno limitare concedere aut elargiri vel approbare sub pena pro nostro arbitrato in Custodem et alios in hac parte contravenientes imponenda: et casu quo aliqua causa absentie alicujus sociorum dicti collegii ultra tempus predictum, citra visitacionem nostram, et

xiii] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [1541  
aut receptionem presentium sit forsā concessa et elargita,  
tunc illam per presentes ad tempus predictum restringimus et  
coartamus, infirmitatis causa semper excepta.

24. *Item*, injungimus et firmiter precipiendo mandamus  
quod quoties ejusdem Collegii Socios, pro aliqua causa rem  
Collegii communem concernente, et in statuto illo sub ru-  
brica illa (*quod in majoribus causis*) qui in statutis dicti Col-  
legii continetur, expressa, in vnum vocari contigerit si forte  
major pars artistarum et juristarum tunc presentium vna cum  
Custode in negotii tunc incumbentis expeditionem consenserit,  
aliquo tamen ex octo juris senioribus adhuc reclamante et  
contradicente, quod tunc Custos ab illo sic renitente causam  
sue renitencie sciscitetur et exigat. Quam quidem causam per  
illum allegatam, si custos cum consensu vicecustodis et Decani  
Juristarum (modo vicecustos et decanus ille de numero dis-  
sentientium non existat) reprobauerit et frivolum atque ine-  
ptam iudicauerit, aut si nullam dissensus sui causam ille sic  
negans et dissentiens dicere vel allegare curauerit, et casu  
quo Vicecustos aut Decanus juristarum pro tempore existens,  
aut eorum uterque de numero sic dissentientium existat, et  
causam allegatam per aliquem tunc dissentientem per Custodem  
et duos seniores juristas sic consentientes reprobari contigerit,  
aut si nullam causam dissensus sue hujusmodi negans allegare  
voluerit: Tunc obluſtorem nihilominus in sententia sua per-  
sistentem (si ita omnino persistere decreuerit) Custos monebit  
quod personaliter compareat coram nobis aut quocumque alio  
Cantuariensi Archiepiscopo pro tempore existente intra decem  
dies illam monitionem immediate sequentes sub pena exclu-  
sionis a dicto collegio imperpetuum ipso facto incurrenda,  
causam rationabilem redditurus si quam habeat quare sic ne-  
gando perseuerat. Et si tunc per nos vel successorem illum  
nostrum causam illam approbari contigerit, tunc negator ille  
ad collegium revertatur, expensas itineris sui de bonis dicti  
Collegii arbitrio Bursariorum tunc ibidem pro tempore exi-  
stentium taxandas recepturus. Contra si evenerit causam hujus-  
modi negationis per nos, aut aliquem successorum nostrorum  
reprobari rejicique ac friuolum declarari, tunc negator ille  
immo iurgator potius preterquam quod expensas itineris de  
suo sustinebit etiam de bonis Collegii nequaquam eas rece-

1541] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [XIII  
pturus, insuper communibus in dicto Collegio omnino priva-  
bitur, donec et quousque consensum et assensum suum una  
cum Custode et reliquis prius consentientibus in dicti negotii  
incumbentis expeditionem conjunxerit et concesserit. Eundem-  
que per omnia modum atque ordinem volumus observari,  
si duo vel tres ex octo illis juristis senioribus a Custode et  
majore parte sociorum dissentiant ad eos compellendos ut dis-  
sentionis sue rationem reddant, coarctandosque (si justa et pro-  
babilis dissentienti causa non appareat) ut voces et consensus  
suos Custodi et majori parti sociorum aggregent. Ita tamen quod  
nullo pacto numerus sic coartandorum ternarium excedat.

25. *Item*, eo quod sepe numero locationes firmarum dicti Col-  
legii dum non concordant ad eas faciendas socii quorum voces  
ad id necessario requiruntur impediri contingit, idcirco ne  
aliquid dampnum vel detrimentum inde contingat Collegio,  
injungimus et firmiter precipiendo mandamus quod quoties  
locationes alicujus firme ad illud Collegium pertinentis sic  
per dissensum eorum quorum voces in ea concedenda neces-  
sario requiruntur impediri imposterum contigerit, quod tunc  
Custos dicti Collegii pro tempore existens firmam illam pro  
uno anno integro a tempore ultime vacationis ejusdem inci-  
piente, et non vltra, ad vtilitatem Collegii justa mercede locare  
et concedere possit et valeat. Et quod intra annum aut saltem  
in fine ipsius anni, Custos predictus omnes et singulos socios  
tunc intra Vniversitatem existentes quorum voces necessario ad  
concedendam et locandam firmam illam requiruntur convocari  
et congregari faciet, et quod illis vocem necessariam (ut pre-  
mittitur) habentibus denuo dissentientibus et discrepantibus,  
idem Custos pro tempore existens eandem firmam pro altero  
anno uti supra locare et concedere possit et valeat, et non  
vltra, et quod sic faciat de anno in annum, donec et singuli  
quorum voces in locatione firmarum dicti Collegii necessario  
requiruntur adinvicem conveniant et in locationem ejusdem  
faciendam consentiant: Stricte nihilominus injungentes quod  
ne quisquam Custos ibidem pro tempore existens aliquam  
firmam ultra unum annum pro vna vice locare presumat, sub  
pena exclusionis et deprivationis officio quod habet in dicto  
Collegio imperpetuum ipso facto incurrenda.

26. *Item*, ut premissa firmitus ac certius observentur, injun-



gimus et stricte percipiendo mandamus, quod Custos dicti Collegii infra triduum post receptionem presentium conuocet et conuocari faciat omnes et singulos dicti Collegii socios et scolares tunc in Vniuersitate presentes in aulam dicti Collegii ac tunc et ibidem in eorum tunc comparentium presentia, tactis per eum sacrosanctis Dei Evangeliiis, iuramentum prestat corporale, quod omnes et singulas Injunctiões nostras predictas, sedulo diligenter et accurate pro parte sua, et quatenus illum in aliqua parte eorundem concernunt, obseruabit, et fideliter perimplebit, et ab aliis quantum in se erit obseruari et fideliter perimpleri faciet et procurabit aut saltem penas in eisdem nominatas subibit et persoluet efficaciter. Et quod deinde Vicecustodem Bursarios et Decanos, ac reliquos ejusdem Collegii socios et scolares tunc presentes consimili onerabit juramento quod ipsi et eorum singuli easdem injunctiões omnes et singulas pro parte, eos et eorum quemlibet respective concernentes, quantum in eis aut eorum aliquo erit obseruabunt, et eorum quilibet pro parte sua fideliter et accurate obseruabit, aut saltem penas in eisdem specificatas subibit et persoluet. Quodque preterea Custos dicti Collegii et eo absente Vicecustos quemlibet tunc absentium in ejus regressu ad illud collegium, seu saltem infra triduum post ejus accessum consimili onerabit juramento. Ac insuper injungimus et firmiter et stricte precipiendo mandamus quod quilibet ibidem futurus Custos Vicecustos Bursarius Decanus, socius vel scolaris in sua prima admissione ad officium sive societatem in dicto Collegio consimile prestabit juramentum. Finaliter injungendo precipientes statuentes et ordinantes quod quilibet sociorum vel scolarium dicti Collegii, istud juramentum prestare et effectualiter jurare recusans, extunc officio societate jureque et titulo quod siue quam habet in eodem Collegio censeatur et sit effectualiter ad omne effectum ipso facto privatus et expulsus per presentes injunctiões nostras quarum originalia inter statuta dicti Collegii in scrinio illo [quo] originalia statuta dicti Collegii unacum Sigillo communi custodiuntur remanere et inseri; aliud vero exemplar in libro statutorum dicti Collegii in Biblioteca dicti Collegii remanente inseri volumus precipimus Injungimus et ordinamus per presentes.

In quorum omnium et singulorum fidem et testimonium

1541] *Archbp Cranmer's Injcts for All Souls' Coll. Oxford* [XIII  
sigillum nostrum magnum presentibus apposuimus. Datum  
in manerio nostro apud Lambehith—die mensis Augusti  
anno Domini millesimo quingentesimo quadragesimo primo,  
et regni illustrissimi in Christo principis et domini nostri  
Domini Henrici Octavi &c. anno tricesimo tercio, Et nostre  
consecrationis anno nono.

## XIV

### Bonner's Injunctions for London Diocese.

1542.

EDMUND BONNER (1500?-1569) was consecrated bishop of London in 1539. He spent the greater part of Edward VI's reign in prison for refusing to accept and enforce the Prayer Books. In 1553 he was restored to his see of which he had been deprived in 1549 for omitting to preach that "Edward's authority during his minority was not less than if he were of mature years." In 1559 he was again deprived for refusing the oath of supremacy to Elizabeth and died in the Marshalsea in 1569.

Burnet remarks on these injunctions that "they have a strain in them so far different from the rest of his life, that it is more probable they were drawn by another pen and imposed on Bonner by an order from the King" (I, 498). They certainly bear a remarkable resemblance to those of Rowland Lee and Shaxton.

[Transc. Burnet IV, 510.]

*Injunctions made by the consent and authority of me, Edmund Bonner, bishop of London, in the year of our Lord God a thousand five hundredth forty and two, in the four and thirtieth year of the reign of our sovereign lord, Henry the Eighth, by the grace of God, King of England, France and Ireland, Defender of the Faith, and Supreme Head here in earth next under God, of the Church of England and Ireland.*

ALL which and singular injunctions, by the authority given to me of God, and by our sovereign lord the King's majesty, I exhort, require, and also command, all and singular parsons, vicars, curates, and chantry-priests, with other of the clergy, whatsoever they be, of my diocese and jurisdiction of London, to observe, keep, and perform, accordingly as it concerneth every one of them, in virtue of their obedience, and also upon pains expressed in all such laws, statutes, and ordinances of this realm, as they may incur, and be objected against them, now, or at any time hereafter, for breaking or violating of the same, or any of them.

1. *First*, That you and every of you, shall, with all dili-

gence and faithful obedience, observe and keep, and cause to be observed and kept, to the uttermost of your powers, all and singular the contents of the King's Highness' most gracious and godly ordinances and Injunctions given and set forth by his grace's authority; and that ye, and every of you, for the better performance thereof, shall provide to have a copy of the same in writing, or imprinted, and so to declare them accordingly.<sup>1</sup>

2. *Item*, That every parson, vicar, and curate, shall read over and diligently study every week one chapter of the Bible, and that with the gloss ordinary, or some other doctor or expositor, approved and allowed in this Church of England, proceeding from chapter to chapter, from the beginning of the Gospel of Matthew, to the end of the New Testament; and the same so diligently studied to keep still and retain in memory, and to come to the rehearsal and recital thereof,<sup>2</sup> at all such time and times as they, or any of them, shall be commanded thereunto by me, or any of my officers or deputies.

3. *Item*, That every one of you do procure and provide of your own, a book called, *The Institution of a Christian Man*, otherwise called "The Bishops' Book"; and that ye, and every of you, do exercise yourselves in the same, according to such precepts as hath been given heretofore or hereafter to be given.

4. *Item*, That ye being absent from your benefices, in cases lawfully permitted by the laws and statutes of this realm, do suffer no priest to keep your cure, unless he being first by you presented, and by me or my officers thereunto abled and admitted. And for the more and better assurance and performance thereof to be had, by these presents I warn and monish peremptorily, all and singular beneficed parsons having benefices with cure, within my diocese and jurisdiction, that they and every of them, shall either be personally resident upon their benefices and cures, before the feast of St Michael the

No. 6.  
Shaxton's  
Injcts for  
Salisbury  
(1538).

Nos. 5 and 7.  
*ibid.*

No. 4.  
Latimer's  
Injcts for  
Worcester  
(1537), and  
note.

No. 6. First  
Ryl Injcts  
(1536), and  
note.

No. 13.  
Lee's Injcts  
for York  
(1538).

<sup>1</sup> There appears to have been slackness in reading the Royal Injcts. In Black Notley parish during this visitation it was reported that they had been omitted for six months (Hale, *Precedents*, p. 126).

<sup>2</sup> This is the first reference to the clergy being examined in their studies, although Shaxton's injunction (q.v.) seems to imply an examination.



No. 1. Archangel now next coming; or else present, before the said feast, to me the said bishop, my vicar-general, or other my officers deputed in that behalf, such curates as upon examination made by me, or my said officers, may be found able and sufficient to serve and discharge their cures in their absence; and also at the said feast, or before, shall bring in and exhibit before my said officers their sufficient dispensations authorized by the King's majesty, as well for non-residence, as for keeping more benefices with cure than one.<sup>1</sup>

No. 23. *5. Item*, That every parson, vicar, and other curates, once in every quarter, shall openly in the pulpit exhort and charge his parishioners, that they in no wise do make any privy or secret contract of matrimony between themselves, but that they do utterly defer it until such time as they may conveniently have the father and mother, or some other kinsfolk or friends of the person that shall make such contract of matrimony; other else two or three honest persons to be present, and to hear and record the words and manner of their contract, as they will avoid the extreme pains of the law provided in that behalf, if they presumptuously do or attempt the contrary.

*6. Item*, That in the avoiding of divers and grievous offences and enormities, and specially the most detestable sin of adultery, which oftentimes hath happened by the negligence of curates in marrying persons together, which had been married before, and making no due [proof] of the death of their other husbands and wives at the time of such marriages, I require and command you, and monish peremptorily by these presents, all manner parsons, vicars, curates, with other priests being of my diocese and jurisdiction, that they, nor any of them from henceforth, do presume to solemnize matrimony in their churches, chapels, or elsewhere, between any persons

<sup>1</sup>The Act of Pluralities and non-residence, 21 *Henry VIII*, c. 13, enacted that anyone holding a benefice of £8 or upwards vacated it by accepting another, that those already possessed of more than one benefice, could keep them up to four, but not above. The exceptions were—all clerical members of the King's Council might receive dispensations to hold three benefices; chaplains to the nobility, bishops and officers of the royal household might on the same terms hold two, as well as graduates in divinity and some others; King's chaplains might accept as many benefices as the King might give.

that have been married before, unless the said parson, vicar, curate, or priest, be first plainly, fully, and sufficiently informed and certified of the decease of the wife or husband of him or her, or of both, that he shall marry, and that in writing, under the Ordinary's seal of the diocese or place where he or she inhabited or dwelled before, under pain of excommunication, and otherwise to be punished for doing the contrary, according to the laws provided and made in that behalf.

7. *Item*, That ye, and every of you that be parsons, No. 10. vicars, curates and also chantry-priests and stipendiaries, do Shaxton instruct, teach, and bring up in learning the best ye can, all *op. cit.* such children of your parishioners as shall come to you for the same; or at the least, to teach them to read English, taking moderately therefore of their friends that be able to pay, so that they may thereby the better learn and know how to believe, how to pray, how to live to God's pleasure.

8. *Item*, That every curate do at all times his best diligence No. 16. *ibid.* to stir, move and reduce such as be at discord, to peace, concord, love and charity, and one to remit and forgive another, as often and howsoever they shall be grieved and offended; and that the curate shew and give example thereof, when and as often as any variance or discord shall happen to be between him and any of his cure.

9. *Item*, When some froward persons, partly of malice, No. 10. hatred, displeasure, and disdain, neglect, contemn, and despise their curates, and such as have the cure and charge of Lee's Injcts for Lich and Cov. (1537). their souls, and partly to cloak and hide their lewd and naughty living, as they have used all the year before, use at Lent to be confessed of other priests which have not the cure of their souls; wherefore I will and require you to declare, and shew to your parishioners, that no testimonials brought from any of them, shall stand in any effect; nor that any such persons shall be admitted to God's board, or receive their Communion, until they have submitted themselves to be confessed of their own curates (strangers only except), or else upon arduous and urgent causes and considerations, they be otherwise dispensed with in that behalf, either by me, or by my officers aforesaid.

10. *Item*, That where upon a detestable and abominable

custom universally reigning in your parishes, the young people and other ill-disposed persons doth use upon the Sundays and holy-days, in time of Divine Service, and preaching the word of God, to resort unto ale-houses, and there exerciseth unlawful games, with great swearing, blasphemy, drunkenness, and other enormities, so that good and devout persons be much offended therewith: wherefore I require and command you to declare to such as keepeth ale-houses, or taverns, within your parishes, that at such times from henceforth, they shall not suffer in their houses any such unlawful and ungodly assemblies, neither receive such persons to bowling and drinking at such seasons, into their houses under pain of excommunication, and other ways to be punished for their so doing, according to the laws in that behalf.

No. 5. *ibid.* 11. *Item*, That all curates shall declare openly in the pulpit, twice every quarter, to their parishioners, the Seven deadly Sins, and the Ten Commandments, so that the people thereby may not only learn how to obey, honour, and serve God, their prince, superiors, and parents, but also to avoid and eschew sin and vice, and to live virtuously, following God's commandments and His laws.

No. 13. *ibid.* 12. *Item*, That where I am credibly informed, that certain priests of my diocese and jurisdiction doth use to go in an unseemly and unpriestly habit and apparel, with unlawful tonsures, wearing and having upon them also armour and weapons, contrary to all wholesome and godly laws and ordinances, more like persons of the laity than of the clergy, which may and doth minister occasion to light persons, and to persons unknown, where such persons cometh in place, to be more licentious of their conversation, and also of their acts, to the great slander of the clergy; wherefore in the avoiding of such slander and obloquy hereafter, I admonish and command all and singular parsons, vicars, curates, and all other priests, whatsoever they be, dwelling and inhabiting or hereafter shall dwell and inhabit within my diocese and jurisdiction, that from henceforth they, and every of them do use and wear meet, convenient and decent apparel, with their tonsures accordingly, whereby they may be known at all times from lay-people, and to be of the clergy, as they intend to



1542] *Bonner's Injunctions for London Diocese* [xiv  
avoid and eschew the penalty of the laws ordained in that  
behalf.

13. *Item*, That no parson, vicar, or other beneficed man, No. 13.  
having cure within my diocese and jurisdiction, do suffer any Lee's Injcts  
priest to say Mass, or to have any service within their cure, for York  
unless they first give knowledge, and present them with the (1538).  
letters of their Orders to me as Ordinary, or to my officers  
deputed in that behalf; and the said priest so presented,  
shall be by me, or my said officers, found able and sufficient  
thereunto.

14. *Item*, That every curate, not only in his pleadings, open No. 17.  
sermons, and collations made to the people, but also at all other Shaxton,  
times necessary, do persuade, exhort, and admonish the people, *op. cit.*  
being of his cure, whatsoever they be, to beware and abstain  
from swearing and blaspheming the holy name of God or any  
part of Christ's most precious Body or Blood. And likewise  
to beware, and abstain from cursing, banning, chiding, scold-  
ing, backbiting, slandering and lying. And also from talking  
and jangling in the church,<sup>1</sup> specially in time of Divine Service  
or sermon-time. And semblably to abstain from adultery,  
fornication, gluttony and drunkenness: and if they, or any of  
them, be found notoriously faulty or infamed upon any of the  
said crimes and offences, then to detect them at every visitation,  
or sooner, as the case shall require, so that the said offenders  
may be corrected and reformed to the example of other.

15. *Item*, That no priest from henceforth do use any un- No. 13.  
lawful games, or frequently use any ale-houses, taverns, or Voysey's  
any suspect place at any unlawful times, or with any light Injcts for  
company, but only for their necessities as they, and either of Exeter  
them, will avoid the danger that may ensue thereupon. (1538).

16. *Item*, That in the plague time,<sup>2</sup> no dead bodies or corpses No. 16.  
be brought into the church, except it be brought straight to Latimer  
the grave, and immediately buried, whereby the people may *op. cit.*  
the rather avoid infection.

<sup>1</sup> Instructions were given, concerning behaviour in church, in "The Bishops' Book," under the exposition of the fourth Commandment (*Formularies of the Faith*, p. 146).

<sup>2</sup> The year 1542-3 witnessed epidemics all over England, especially in London (Dr C. Creighton, in *Social England*, III, 145).



17. *Item*, That no parsons, vicars, no curates, permit or suffer any manner of common plays, games, or interludes, to be played, set forth, or declared, within their churches, or chapels, where the blessed Sacrament of the altar is, or any other sacrament ministered, or Divine Service said or sung; because they be places constitute and ordained to well disposed people for godly prayer, and wholesome consolation. And if there be any of your parishioners, or any other person or persons, that will obstinately or violently enforce any such plays, interludes, or games to be declared, set forth, or played, in your churches, or chapels, contrary to this our forbidding and commandment, that then you, or either of you, in whose churches or chapels any such games, plays, or interludes, shall be so used, shall immediately thereupon make relation of the names of the person, or persons, so obstinately and disobediently using themselves, unto me, my chancellor, or other my officers to the intent that they may be therefore reformed and punished according to the laws.

18. *Item*,<sup>1</sup> That all priests shall take this order when they preach; first, that they shall not rehearse no sermons made by other men within these two or three hundred years; but when they preach, they shall [not]<sup>2</sup> take the Gospel, or Epistle, of the day, which they shall recite and declare to the people plainly, distinctly and sincerely, from the beginning to the end thereof, and then to desire the people to pray with them for grace

<sup>1</sup> *Sermons*, as we know them, were not very frequent in pre-Reformation days, but their place was taken by regular and definitely graduated *instructions*. Peckham's Constitutions (1281) ordered such instructions and even provided outline discourses. These Constitutions formed the basis of many subsequent orders of a like kind. Thoresby of York, in 1357, provided his clergy with expositions of the Creed, the Ten Commandments, etc., so that they might "openly in English, upon Sundays, teach and preach them." Examples might be multiplied. The fact that there exist so many books belonging to this period to assist the clergy in preparing such discourses, and that Visitation records and Canons contain many references to preaching and instruction, seems to prove that in theory at least the people were not so very badly instructed in pre-Reformation times. Doubtless there were few formal sermons, but familiar and plain teaching on faith and practice was frequent, and the people were instructed that their presence at such teaching was a duty, and its omission a sin (see Gasquet, *Eve of the Reformation*, ch. ix).

<sup>2</sup> This is underscored in the Register, apparently as being a mistake.

after the usage of the Church of England now used:<sup>1</sup> and that done, we will that every preacher shall declare the same Gospel or Epistle, or both, even from the beginning, not after his own mind, but after the mind of some Catholic doctor allowed in this Church of England, and in no wise to affirm anything, but that which he shall be ready always to shew in some ancient writer; and in no wise to make any rehearsal of any opinion not allowed, for the intent to reprove the same, but to leave that for those that are, and shall be admitted to preach by the King's Majesty, or by me, the bishop of London, your Ordinary or by mine authority. In the which Epistle or Gospel ye shall note and consider diligently certain godly and devout places, which may incense and stir the hearers to obedience of good works and prayers: and in case any notable ceremony used to be observed in the church shall happen that day when any preaching shall be appointed, it shall be meet and convenient that the preacher declare and set forth to the people the true meaning of the same, in such sort that the people may perceive thereby what is meant and signified by such ceremony, and also know how to use and accept it to their own edifying. Furthermore, that no preacher shall rage or rail in his sermon, but coldly, discreetly and charitably openly declare and set forth the excellency of virtue; and to suppress the abomination of sin and vice, every preacher shall, if time and occasion will serve, instruct and teach his audience what prayer is used in the church that day, and for what thing the Church prayeth specially that day, to the intent that all the people may pray together with one heart for the same; and as occasion will serve, to shew and declare to the people what the Sacraments signifieth, what strength and efficacy they be of, how every man should use them reverently and devoutly at the receiving of them. And to declare wherefore the Mass is so highly to be esteemed and honoured, with all the circumstances appertaining to the same. Let every preacher beware that he do not feed his audience with any fable or other histories, other than he can avouch and justify to be written by

<sup>1</sup> This seems to refer to some form of "bidding the beads." There was no prayer for grace included in the new official form (see note on No. 4 Latimer's Injuncts for Worcester, 1537).

some allowed writer. And when he hath done all that he will say and utter for that time, he shall then in a few words recite again the pith and effect of his whole sermon, and add thereunto as he shall think good.

19. *Item*, That no parson, vicar, curate, or other priest, having cure of souls within my diocese and jurisdiction, shall from henceforth permit, suffer, or admit any manner of person, of whatsoever state or condition he be, under the degree  
 No. 9. of a bishop, to preach or make any sermon or collation openly  
 Second Ryl to the people within their churches, chapels, or elsewhere  
 Injcts(1538) within their cures, unless he that so preach have obtained before special licence in that behalf, of our sovereign lord the King, or of me Edmund, bishop of London, your Ordinary; and the same licence so obtained, shall then and there really bring forth in writing under seal, and shew the same to the said parson, vicar, curate, or priest, before the beginning of his sermon, as they will avoid the extreme penalties of the laws, statutes, and ordinances provided and established in that behalf, if they presumptuously do or attempt anything to the contrary.

No. 23. 20. *Item*, I desire, require, exhort, and command you, and  
 Shaxton, every of you, in the name of God, that ye firmly, faithfully,  
*op. cit.* and diligently, to the utmost of your powers do observe, fulfil, and keep all and singular these mine injunctions. And that ye, and every of you, being priests, and having cure, or not cure, as well beneficed as not beneficed, within my diocese and jurisdiction, do procure to have a copy of the same injunctions, to the intent ye may the better observe and cause to be observed the contents thereof.

XV

# Heath's Injunctions for Rochester Cathedral

(1st SET).

1543.

NICHOLAS HEATH (1501?-1578) was bishop of Rochester from 1539-1543 when he was translated to Worcester. Under Edward VI in 1551 he was deprived, but restored on the accession of Mary, and translated to York in 1555. He was deprived in 1559 and died in 1578. After the dissolution of the priory Rochester ceased to be a monastic foundation and was transformed into a secular cathedral body with a dean and six prebendaries. The Churches of the New Foundation were: Canterbury, Worcester, Rochester, Winchester, Ely, Durham, Carlisle, and Norwich—which originally had monastic chapters, and the new sees of Oxford, Peterborough, Gloucester, Bristol, Chester and Westminster. These all received statutes from Henry VIII. Sometimes also a Church of the Old Foundation received new statutes, e.g., York in 1541. The charters of the new sees are in *Rymer* (vol. xiv). These Injunctions have not been previously printed.

[Transc. *The Heath Register*, f. 5.]

*Certain order or decree made by the Reverend Father in God, Nicholas, bishop of Rochester, in his ordinary visitation, the 6th day of June in the year of our Lord God MC<sup>v</sup>XLIII.*

1. *Imprimis*, it is ordered and decreed that the two sextons both together do attend in the Church and do their offices there diligently, and not to be absent at any time without reasonable cause and special licence of Mr Dean or his deputy obtained.

2. *Item*, it is ordained that one of the sextons shall every night lie within the Church where Mr Dean, with the consent of the prebendaries, shall appoint him, for the safeguarding of such goods as is within the church.

3. *Item*, it is ordained and agreed that when the office of the Epistoler shall be vacant, that Mr Dean shall put none into that office to be Epistoler but such as is within holy orders, as subdeacon, deacon or priest.



xv] *Heath's Injunctions for Rochester Cathedral (1st set)* [1543

4. *Item*, it is ordered and agreed that when any peticanon or clerk room be vacant, that Mr Dean shall put none into any of the said offices, but such as shall be first examined and approved by the singing-men in the choir, and which is of good and godly conversation.

5. *Item*, it is ordained and agreed that Mr Dean with other of the prebendaries, with all diligence and speed that they may, shall make or cause to be made a true and perfect inventory of all the goods and implements of the Church, and the same to be written in parchment, which, so made and written, shall put in the common chest where the common seal lieth.

6. *Item*, it is ordained and agreed that all such goods as shall be in the keeping of the two sextons, shall be delivered unto them by an inventory indented.

7. *Item*, it is ordained and agreed that whensoever that Mr Dean is spoken unto, or hath any knowledge of any lease to be had and made of the house unto any person or persons, that forthwith, with all diligence that may be, the said Mr Dean do call together the prebendaries, and consult together diligently upon such lease or leases; and that without such consultation or consent of the prebendaries, the said Dean or any of the said prebendaries do not consent or grant his or their good will of any leases to any person or persons, or speak any word whereby the house might take any harm.

8. *Item*, it is ordained and decreed that Master Dean, with all diligence that he can, do procure to get of Mr Spylman<sup>1</sup> or other having keeping of them all such evidences and indentures as pertaineth unto such land of Leeds as is given unto the Church of Rochester.

9. *Item*, it is ordained and agreed that when any business is to be done for the College, that they, the Dean and prebendaries, shall consult together and appoint such one as will speed that business with the least charges to the house. And if any person do any such business not being so appointed, that then he shall ask no allowance of the College therefor.

10. *Item*, it is ordained and agreed that Mr Dean shall

<sup>1</sup>Thomas Spylman was one of the Commission to whom Henry VIII granted the assigning of dwelling places for the Cathedral body, after he had dissolved the monastery (*Hope, Cath. Ch. of Roch.* p. 206).

1543] *Heath's Injunctions for Rochester Cathedral* (1st set) [xv receive none in to be scholars of the grammar school, but such as shall be thought apt to learn, according to the King's grace, purpose and mind; and such as is not apt to learn after sufficient proof thereof had, the said Dean shall put out and receive other that is apt to learn in their stead. And further, the said Dean at the receiving of any scholar to be in the grammar school, shall covenant and bargain with the friends of such scholar, that they shall apparel, and so continually keep him in a condecant apparel for the time that he shall continue scholar in the said school.

11. *Item*, it is ordained and agreed that Mr Dean, with all diligence that he can, shall procure and cause to be made, true and perfect rentals of all the land pertaining unto the Church, and shall cause as well the said rental so made and written in parchment as all other evidence and indentures of any lands and leases pertaining unto the Church of Rochester to be written together in one fair great ledger, and also shall cause the foundation, the dotation, the proportion, and particular to be written in a fair ledger of parchment.

12. *Item*, it is ordained and agreed that the choristers, when their breast changeth, if they be willing and apt to learn shall be received and admitted by Mr Dean to be scholars of the grammar school, at such time as any room is vacant.

13. *Item*, it is ordained and agreed that every Saturday the Dean or in his absence his deputy, with other prebendaries being present, shall all together go into the Chapter house, and there lovingly shall consult and commune together of matters of the house, and study to reform all such matters as is amiss either touching the temporals or the spirituals.

14. *Item*, it is ordained and agreed that the Dean or any other prebendary shall not reveal unto any other person or persons such secret conversation or any part thereof as the said dean and prebendaries hath had in their Chapter house at any time.

15. *Item*, it is ordained and agreed that Master Dean and the six prebendaries shall preach in the Cathedral Church every fortnight in course; that is to say Mr Dean shall preach and so begin the viii<sup>th</sup> day of July next following; Master Doctor

xv] *Heath's Injunctions for Rochester Cathedral (1st set)* [1543  
Hewys that day fortnight following; Mr Wylbore the second  
Sunday then following; Master Johnson the other second  
Sunday then next following; Mr Sympkyns the second Sunday  
next after that following; Mr Salysbery the second Sunday  
next after it following; and then Mr Engest the second  
Sunday next and immediately then following. And so after  
this course, every fortnight continually the said Mr Dean or  
one of the prebendaries by themself, or their lawful deputy,  
do preach. And if it fortune the said Mr Dean or any of the  
said prebendaries do omit their foresaid course in preaching,  
shall lose or forfeit therefore x<sup>s</sup> *totiens quotiens* that he so  
omitteth; the which x<sup>s</sup> to be given then unto him that will  
supply the office and preach for him that so omitteth and  
so neglecteth to preach. And if none do supply his office to  
preach, then the said x<sup>s</sup> to be employed to poor people in  
way of alms.

16. *Item*, it is ordained and agreed that the said Dean and  
prebendaries being absent shall receive such sums of money  
and no more as is appointed in a certain book, wherein is  
declared the King's pleasure as touching the statutes for the  
house.

*Lect' vi<sup>to</sup> Junii per dominum episcopum.*

## XVI

### Heath's Injunctions for Rochester Cathedral

(2nd SET).

1543.

THESE injunctions represent the adoption of a secular rite by a monastic foundation.

[Transc. Frere, *Use of Sarum* II, Appendix and recollated.]

1. *Imprimis*, it is ordained that all and every the priests, clerks, and other ministers of the Church shall endeavour themselves as much as they can to do, to do everything within the Church which is appointed by the ordinal of Sarum to be done.

2. *Item*, it is ordered that they use no talking, laughing, mocking or scoffing, but that they diligently devoutly and reverently do sing and use certain kneelings, prostrations, and standing towards the altar at divers verses, hymns, and psalms, and that they shall do all other such comely things which shall be informed to them by the Dean and prebendaries.

3. *Item*, it is ordered that every priest and clerk shall be personally present every day in their stalls within the choir, having on their surplices, at the beginning of all service or at the least before the beginning of *Gloria patri* that is next after the first psalm in the beginning of Mattins, Lauds, Prime, then Third, Sixth and Ninth Hours, Evensong, and Compline, before the first course of the Mass, or else shall forfeit or lose for every such late coming every working-day *qd'*; and so shall continue and not depart until the service be fully ended, under the forfeit of *ob.* without licence of the Dean, or the senior prebendary, or else, they all being absent, with the licence of the Chanter. And for whole absence from any of the premises to lose likewise *ob.* at every time. And for every late coming or absence, or departing out of the choir upon any holy-day to forfeit double to that is afore limited.

4. *Item*,<sup>1</sup> it is ordered that the deacon and subdeacon ever,

<sup>1</sup>For technical terms see Frere, *Use of Sarum*.



xvi] *Heath's Injunctions for Rochester Cathedral (2nd set)* [1543  
besides their office doing at Mass, shall be also at Mattins and  
Evensong at all days except ferial days and feasts of three  
lessons *sine regimine chori*.

5. *Item*, it is ordered that the master of the choristers shall  
be at Mattins, Mass, and Evensong in all double feasts and ix  
lessons, and shall himself keep the organs at the same feasts.  
And also in Commemorations shall by him or by some other  
at his appointment cause the organs to be kept. And he to  
cause the choristers to sing an anthem after every Compline  
in every work-day. And it is referred to the discretion of the  
Chanter to have the organs played in Commemorations.

6. *Item*, it is ordered that the priests, clerks, and choristers,  
with the master of the choristers, shall sing every even and  
day of feasts *duplex, minus duplex, maius ac duplex et principalis  
duplex*. And every holy-day in the year an anthem in prick-  
song<sup>1</sup> immediately that Compline be fully done and ended.

7. *Item*, it is ordered that on work-days the choristers shall  
sing the Lady mass in pricksong with the organs; and on every  
holy-day, the priests, clerks, and master of the choristers, and  
the choristers to sing the Lady mass to sing the Lady mass  
[*sic*] in pricksong with the organs, except principal feasts and  
feasts of *maius duplex*, and except when high mass is of our  
Lady, then the Lady mass to be said. And to the intent that  
our Lady mass shall be sung in pricksong, Prime and Hours  
to be omitted.

8. *Item*, it is ordered that the priests and clerks may for  
their necessary business be absent ten days a quarter; pro-  
vided that there shall never be absent at one time above one  
priest and one clerk; and that when every such will be absent  
they shall first obtain licence of the Dean or his deputy.

9. *Item*, it is ordered that the two porters shall use and  
occupy the office of two vergers, and they to go before the  
cross in Processions every holy-day and upon feasts principal  
and *maius duplex*; one of them to go before the Dean and  
before the prebend [*sic*] when they go to cense the altar at  
*Magnificat, Te Deum* and *Benedictus*, when the prebend goeth  
to the desk to sing the collect, and when they go to high  
mass and from high mass; and shall go before the cross

<sup>1</sup>Harmonized music in contradistinction to plain-song (cf. No. 7 below).

1543] *Heath's Injunctions for Rochester Cathedral (2nd set)* [xvi  
unto the reading of the Gospel, and before the Epistoler  
going to read the Epistle, and to return again to the altar  
with them. And one of them to keep the door next the Dean's  
stall on every holy-day, and to do other like services as shall be  
thought convenient by the Dean and prebendaries.

10. *Item*, it is ordered that three of the grammarians shall  
read by courses the three first lessons at Mattins on holy-days,  
and one of them to help the Lady mass priest in his surplice  
upon the holy-days. And that they be in the choir of holy-  
days at Mattins, Processions, Mass and Evensong in their own  
surplices, and there to continue from the beginning until the  
ending, and be ready to bear the Cross, Candlesticks, and  
Censers, on the holy-days. And it is ordered that the school-  
master of [the] grammar school shall see this done accord-  
ingly.

11. *Item*, it is ordered that the bedesmen be diligent to  
come to all Divine Service, there to sit in the Church in their  
appointed places, and so to continue until the end of service, and  
to occupy themselves in prayers, devoutly ready always to help  
as they can the priests to masses, and to provide necessities  
for the same: appoint among themselves that the body of the  
Church be swept and always kept clean; and that they go at  
processions two and two together as near as they can, and  
that they wear gowns of one colour with badges upon their  
shoulder.

12. *Item*, it is ordered that every priest, clerk and other  
ministers, as well of the Church as of other offices which doth  
obstinately refuse to observe these ordinances or other to be  
made, after two monitions given to him by the Dean and  
prebendaries, that then in that case the same person be de-  
clared by the said Dean and prebendaries unmeet to do service  
any more in the said College, and thereupon no longer to be  
suffered there to continue. And all inordinate crimes, as  
heresy, adultery, fornication and such other crimes to be  
expulsion without further monition.

13. *Item*, it is ordered that if any of the priests and clerks  
be sick they shall give knowledge thereof to the Chantry, that  
the Church be not unserved, and their absence shall be except.

14. *Item*, it is ordained that none shall refuse to be Chanter,

xvi] *Heath's Injunctions for Rochester Cathedral (2nd set)* [1543  
to mark them which be absent or come late, which shall be  
assigned by the Dean and the prebendaries; and such money  
as shall be forfeited to be deducted of their wages at every  
quarter's end. And the said Chanter or marker to have recom-  
pense for their labour at the discretion of the Dean and pre-  
bendaries.

15. *Item*, it is ordered that all the ministers of the Church  
and all other of the King's foundation say daily in Latin or  
English, morning or evening, the prayers for our sovereign  
lord the King and the prince which payers (*sic*) be contained  
in prayers (*sic*).

16. *Item*, It is ordered that the scholars of the grammar  
school do daily at their first entering into the school in the  
morning say certain prayers that shall be contained in tables  
set in the grammar school.

*Let' et ordinat' per R<sup>m</sup> patrem Nich'm ep'm etc.*

## XVII

# Longland's Injunctions for Oriel College, Oxford.

1545.

JOHN LONGLAND (1473-1547) was Bishop of Lincoln from 1521 to 1547 and Chancellor of Oxford University from 1532 to 1547. Oriel was originally founded as St Mary's College by Adam de Brome, almoner to Edward II, in 1324. Two years later it was refounded largely by the original founder (who became first provost) but under royal patronage, and governed by royal statutes. After the murder of Edward II the existence of Oriel was greatly endangered, and the Bishop of Lincoln, Henry Burghersh, Oxford being then in his diocese, "took it under his protection constituting himself visitor instead of the King and issued a new code of statutes." This code, which may be read in full in the source from which these Injunctions are transcribed, defined his powers: "Si vero ex praescriptis ordinationibus aliqua obscura diminuta vel ambigua in futurum resultare contigerit vel oriri, per episcopum Lincolnensem, qui pro tempore fuerit, declarentur, suppleantur, et si necesse fuerit corrigantur et etiam reformentur." The same statutes provided for Requiem Masses for Hugh Burghersh and his successors in the See of Lincoln.

An account of this visitation is given in Rannie's *History of Oriel College*, p. 82 (College History Series), as well of another visitation by Longland in 1531 (p. 79). The Injunctions at this latter Visitation are printed in *Oxford Statutes*, I (Oriel), p. 34.

In 1726, the power of the Bishops of Lincoln as visitors was set aside by the Court of Common Pleas, and the visitatorial rights restored to the Crown. At the same time Burghersh's Statutes were repealed and the original code restored.

[Transc. *Statutes of the Colleges of Oxford* (Ed. Bond for the University Commission, 1853), I, Oriel, p. 38.]

*Injunctions of John Longland, Bishop of Lincoln, 2 October, 1545.*

**I**LLUSTRISSIMI in Christo principis et domini nostri domini Henrici Octavi, Dei gratia Angliæ, Franciæ, et Hiberniæ regis, fidei defensoris et in terra Ecclesiæ Anglicanæ et Hiberniæ supremi capitis, auctoritate suprema ecclesiastica, ad



xvii] *Longland's Injunctions for Oriel College, Oxford* [1545 exercendum jurisdictionem ecclesiasticam infra diocesin et jurisdictionem nostras legitime munitus, Johannes, permissione divina Lincolnensis Episcopus, dilectis nostris Præposito, Decano, sociis et scholasticis collegii Oriell in Oxonia nostræ jurisdictionis salutem in Domino.

Cum nos nuperrime collegium vestrum hujusmodi, per vicarium nostrum in spiritualibus generalem actualiter visitantes nonnulla reformatione digna comperimus et invenimus in eodem, vobis et cuilibet vestrum has injunctiones nostras subscriptas transmittimus quas a vobis et quolibet vestrum inviolabiliter observari volumus, quatenus vos et quemlibet vestrum respective concernunt, sub pœnis in eisdem inferius descriptis et limitatis. Mandantes ut hæ nostræ injunctiones in tali loco custodiantur ut quilibet socius liberum ingressum habeat ad easdem legendas, cum voluerit.

1. *Imprimis*, injungimus omnibus et singulis sociis ejusdem Collegii ad studium theologiæ admissis et imposterum admittendis, ut, post suam hujusmodi admissionem, disputationibus philosophicis in eodem Collegio exercendis intersint, quousque tres completos annos post eandem admissionem compleverint; nisi aliquo legitimo impedimento, arbitrio Præpositi, aut, in ejus absentia Decani et duorum sociorum ejusdem Collegii, comprobando, legitime præpediti fuerint; sub pœna perditionis communiarum suarum in eodem Collegio per duos dies, pro qualibet vice qua negligentes fuerint in hac parte: et quod quilibet Magister singulis disputationibus philosophicis in Collegio præparet et formet unam honestam rationem ac argumentationem; sub eadem pœna.

2. *Item*, injungimus Magistris Edmundo Crispyn, Anthonio Alboyne et Johanni Gore, sociis ejusdem Collegii, ut studeant philosophiæ diligenter, secundum exigentiam statutorum, quousque, juxta ejusdem Collegii ritum, admissi fuerint ad studium theologiæ in eodem; et quod ex tunc omnibus nervis et viribus suis operam dent principaliter studio theologiæ, juxta statuta et ritum ejusdem Collegii. Et, quia præfatus Magister Edmundus Crispyne, ut nos informamur, publicam lectionem infra Universitatem legit in arte medica, idcirco dispensamus cum eodem pro tempore, ut possit operam dare arti medicæ. Sic tamen, quod observet debitas disputationes

1545] *Longland's Injunctions for Oriel College, Oxford* [xvii  
philosophicas et theologicas infra Collegium prædictum, juxta  
statuta et consuetudines ejusdem Collegii. Et, ulterius, injun-  
gimus eidem Magistro Edmundo Crispyne, ut amodo diligen-  
ter intersit divinis officiis in ecclesia Beatæ Mariæ Oxoniæ, ad  
obeundum officium suum in eisdem, ac a blasphemis et exe-  
crandis juramentis se absteineat sub pœna excommunicationis  
et amotionis ab ipso Collegio. Et quod, de cætero, quamdiu  
Socius ejusdem Collegii fuerit, barbam non nutriet, nec  
camisiis plicatis aut caligis ad morem laicorum scissis aut  
plicatis infra Collegium aut extra utatur, sed honesta et  
decenti apparatu clericali incedat; sub pœna expulsionis a Col-  
legio prædicto. Quodque imposterum non contemnat neque  
derideat Præpositum, Decanum, aut ullum Sociorum dicti  
Collegii, sed obediens sit Præposito et Decano dicti Collegii  
in licitis et honestis, juxta ordinationem statutorum ejusdem  
Collegii; sub eadem pœna.

3. Injungimus, etiam, omnibus et singulis sacerdotibus,  
Sociis dicti Collegii, quod imposterum non dicant matutinas  
suas temporibus quibus matutinæ in ecclesia Beatæ Mariæ  
cantantur, sed eisdem matutinis publicis intersint, et cum  
aliis pro suo virili cantent in eisdem; sub pœna perditionis  
communiarum unius septimanæ pro qualibet vice. Et quod  
scholares tales eligantur in aulam Beatæ Mariæ, si commode  
fieri potest, qui sciunt cantare, et etiam apti sunt ad studen-  
dum in scientia logices.

4. Injungimus insuper Præposito, Decano, et Sociis dicti  
Collegii quod faciant ostium in muro inter dictum Collegium  
et aulam Beatæ Mariæ modo ibidem existens muro claudi,  
sic quod deinceps nullo modo sit ostium ibidem. Et ut pro-  
videant aliquem solertem et diligentem virum cooptari et  
eligi Principalem aulæ Beatæ Mariæ, quum Principalis  
ibidem modernus locum suum in eodem deseruerit; qui  
providebit lectores aptos, doctos, et sufficientes ad legendum  
scholasticis ejusdem aulæ, ac ad disputationes observandas.  
Et quod de cætero fiant disputationes in eadem aula, juxta  
antiquum morem et consuetudinem ejusdem.

5. Præterea, injungimus Præposito, Decano et Sociis dicti  
Collegii sub pœna contemptus, ut, infra unum mensem post  
festum Nativitatis Domini proximum futurum immediate

xvii] *Longland's Injunctions for Oriel College, Oxford* [1545  
sequens, eligant Socios idoneos in loca Societatum jam vacan-  
tium in eodem Collegio.

6. Insuper, injungimus Præposito et Decano dicti Collegii  
ut provideant quod portæ dicti Collegii claudantur et obfir-  
mentur serura et clavi nocturnatim, a festo Omnium Sancto-  
rum usque ad festum Purificationis Beatæ Mariæ hora octava,  
et a festo Purificationis Beatæ Mariæ usque ad idem festum  
Omnium Sanctorum hora nona, et postea non aperiuntur, nisi  
ex rationabili causa, per Præpositum vel Decanum approbanda,  
usque ad horam quintam vel sextam in aurora diei sequentis;  
et claves portæ, qualibet nocte, sint in custodia Præpositi aut  
ejus vicem gerentis.

7. Finaliter vero injungimus eisdem Præposito, Decano et  
Sociis dicti Collegii quod deinceps in gravioribus negotiis  
ipsius Collegii procedatur maturius et consultius quam hac-  
tenus fieri solet, et non præcipitanter; ita quod nihil penitus  
in unico consessu concludatur aut confirmetur per Præpositum,  
Decanum et Socios Collegii prædicti nisi urgens necessitas  
aut evidens utilitas ejusdem Collegii id exposcat. Potestatem  
augendi, diminuendi, interpretandi, et si opus fuerit, com-  
mutandi aut tollendi has nostras injunctiones, nobis et succes-  
soribus nostris reservantes pro locis et temporibus congruis  
et opportunis. In quorum omnium et singulorum præmissor-  
um fidem et testimonium, sigillum nostrum præsentibus  
apponi mandavimus. Datum in manerio nostro de Wooborn,  
secundo die mensis Octobris, anno Domini millesimo quin-  
gentesimo quadragesimo quinto, et nostræ consecrationis  
anno vicesimo quinto.

Quia statuta vestra Edwardi Secundi jubent ut unusquis-  
que sic studeat ut tandem in sacris literis doctus evadet, nos  
stricte injungimus ut unusquisque vestrum post quatuor annos  
a Magistratu maxime omnium sacræ theologiæ studeat; sin-  
minus, ter monitus per Præpositum aut ejus vicem gerentem,  
a Societate removeatur, et in ejus locum alius, ad incremen-  
tum studii sacræ theologiæ per Præpositum et Societatem  
eligatur.

## XVIII Royal Articles of Edward VI.

1547.

THE general visitation of 1547 was the project of Somerset, the Protector. The kingdom was divided into six sections, among thirty clerical and lay visitors. The clergy numbered only ten, including six licensed preachers, who seem to have had orders to preach against many customs not mentioned in the Injunctions. The laymen were lawyers and non-resident in the place visited. As in Henry's visitations, the ordinary power of the bishops, archdeacons, and other ordinaries was suspended. The visitors had the power of administering articles and injunctions of their own, and most likely of acting by deputy. Burnet and Aubrey Moore agree in saying that this Royal Visitation owes its authority to 31 *Henry VIII*, c. 8, "the most unconstitutional statute of Henry's reign which made a proclamation equivalent to an Act of Parliament" (Moore, *Hist. of Refm.* p. 171). Two bishops stood out against the Visitation, Gardiner and Bonner, as contrary to the constitution. Both were committed to the Fleet. For a full account of the Visitation see Dixon.

[Transc. *The Bonner Register*, f. 273<sup>v</sup>.]

### *Articles for Bishops, Archdeacons, Ecclesiastical Officers.*

1. *First*, Whether that the bishop, archdeacons and other, having jurisdiction ecclesiastical, have caused only to be said or sung the English procession in their cathedral church, and other churches of their diocese.

2. *Item*, Whether your bishop, chancellor, commissary, archdeacon or official be propense and light in excommunicating of men for a little lucre.

3. *Item*, Whether they or any of them for one man's trespass have taken away from the people and the whole parishioners their Divine Service, as for violating and suspending the churchyards, and such like.



*Articles<sup>1</sup> to be enquired of in the King's Majesty's Visitation.*

4. *Item*, Whether they do take excessive sums of money for consecrating again either of the churchyards or of any other ornaments for the use of altars, or of bells, where is no need of consecration, but is superstitious and lucrative.

5. *Item*, Whether that they or any of them take any great exactions for institutions, inductions, assignations of pensions, or for any other matter ecclesiastical.

6. *Item*, Whether they do lightly call any persons before them *ex officio*, and put them to their purgation, without urgent suspicion or infamy proved.

7. *Item*, Whether the bishop have not preached without dissimulation against the usurped power of the bishop of Rome, and set forth the King's Majesty's jurisdiction to be the only supreme power in all his realms and dominions.

8. *Item*, Whether the bishop have personally preached in any of your churches, or anywhere within this diocese, and how oft in the year.

9. *Item*,<sup>2</sup> Whether he and his officers have diligently executed for their part our late King's Injunctions, and his letters missives, for a due order in the religion of Christ, and caused the said Injunctions and letters to be diligently put in execution through his diocese.

10. *Item*, Whether he hath learned and discreet officers under him, that do without any respect of persons punish such crimes as appertaineth to ecclesiastical jurisdiction.

11. *Item*, Whether he or any of his officers do take any money or other gift to hide and cloak adultery or any other notorious vice, that ought by them to be punished.

12. *Item*, If any commutation of penance have been made to any pecuniary man, to what purpose the same hath been converted, and what good deeds hath been done with the same, and specify the said deeds.

13. *Item*, Whether the bishop hath such chaplains about

<sup>1</sup>In the Register this appears in Latin on the margin—"Articuli Inquirendi in Visitatione Regia." There are no numbers and no headings in the Register except the last.

<sup>2</sup>These articles, 9—13, are at the end in the Register, under the heading, "More for the Bishop."

him, as be able to preach the word of God, and do the same purely and sincerely, and how oft in the year, how many they be, and what be their names.

*Articles for parsons, vicars, curates.*

14. *Item*, Whether parsons, vicars, curates, and every of them, have justly and truly, without dissimulation, preached against the usurped power and pretended authority and jurisdiction of the bishop of Rome. No. 1. First Ryl Injcts (1536).

15. *Item*, Whether they have preached and declared that the King's Majesty's power, authority and pre-eminence is, within this realm and the dominions of the same, the most supreme and highest under God. *Ibid.*

16. *Item*, Whether any person hath by writing, cyphering, printing, preaching or teaching, deed or act, obstinately holden and stand with, to extol, set forth, maintain or defend the authority, jurisdiction or power of the bishop of Rome or of his see, heretofore claimed and usurped: or by any pretence obstinately or maliciously invented anything for the extolling of the same or any part thereof.

17. *Item*, Whether they have declared to their parishioners the articles concerning the abrogation of certain superfluous holy-days, and done their endeavour to persuade their said parishioners to keep and observe the same articles inviolably: and whether any of these abrogated days hath since the said abrogation been kept as holy-days, contrary to the said articles, and by whose occasion<sup>1</sup> they were so kept. No. 3. *ibid* and note.

18. *Item*, Whether there do remain not taken down in your churches, chapels, or elsewhere, any misused images, with pilgrimages, clothes, stones, shoes,<sup>2</sup> offerings, kissings, candlesticks, trindles of wax, and such other like: and whether there do remain not delayed and destroyed any shrines, covering of shrines, or any other monument of idolatry, superstition and hypocrisy. No. 7. Second Ry Injcts(1538)

19. *Item*, Whether they have not diligently taught upon

<sup>1</sup>For a similar request compare Cranmer, *Remains*, p. 347.

<sup>2</sup>"Shoes" and "Kissings" were condemned by The Homily of Good Works (1547). The reference to "shrines" and "covering of shrines" is rather superfluous, as few, if any, survived Henry's iconoclasm.

- No. 4. *ibid.* the Sundays and holy-days their parishioners, and specially the youth, their *Pater Noster*, the Articles of our Faith, and the Ten Commandments in English; and whether they have expounded and declared the understanding of the same.
- No. 6. First Ryl Injts (1538). *Ibid.* 20. *Item*, Whether they have diligently, duly and reverently ministered the sacraments in their cures.
21. *Item*, Whether such beneficed men as be lawfully absent from their benefices do leave their cure to a rude and unlearned person, and not to an honest, well-learned and expert curate.
- No. 5. Lee's Injts for York (1538). 22. *Item*, Whether they have provided and laid in some convenient place in the church, where they have cure, a Bible of the largest volume in English.
- No. 8. First Ryl Injts (1536) 23. *Item*, Whether parsons, vicars, curates, chantry-priests and other stipendiaries be common haunters and resorters to taverns and alehouses, giving themselves to excessive drinking, rioting and playing at unlawful games, and apply not themselves chiefly to the study of Scripture, teaching of youth, or some other honest and godly exercise.
- No. 6. *ibid.* and note. 24. *Item*, Whether they be resident upon their benefices and keep hospitality or no; and if they be absent or keep
- No. 9. *ibid.* no hospitality, whether they do make due distribution amongst the poor parishioners or not.
- No. 10. *ibid.* 25. *Item*, Whether they, having yearly to dispend in spiritual promotions an hundred pound, do not find competently one scholar in any university, or at some grammar-school; and for as many hundred pounds as every of them may dispend, so many scholars likewise be found by them, and what be their names that they so find.
- No. 11. *ibid.* 26. *Item*, Whether they keep their chancels, rectories, vicarages, and all other houses appertaining to them, in due reparations.
- No. 5. Second Ryl Injts (1538). 27. *Item*, Whether they have every Lent required their parishioners in their confession to recite their *Pater Noster*, the Articles of our Faith, and the Ten Commandments in English.
28. *Item*, Whether they have counselled or moved their parishioners rather to pray in a tongue not known than in English; or to put their trust in any prescribed number

of prayers, as in saying over a number of beads, or other No. 6. *ibid.* like.

29. *Item*, Whether they have preached or caused to be preached purely and sincerely the Word of God and the faith of Christ in every of their cures every quarter of the year once at the least; exhorting their parishioners to the works commanded by Scripture, and not to works devised by man's fantasies.

30. *Item*, Whether in their sermons they have exhorted the fathers and mothers, masters and governors of youth, to bring them up in some virtuous study or occupation. No. 5. First Ryl Injcts (1536).

31. *Item*, Whether they have exhorted the people to obedience to the King's Majesty and his officers, and to charity and love one to another. No. 1. *ibid.* No. 8. Bonner's Injcts for London (1542).

32. *Item*, whether they have moved the people to read and hear the Scripture in English, and have not discouraged them from reading and hearing of the same, such as be not prohibited so to do. No. 7. First Ryl Injcts (1536) and No. 3. Second Ryl Injcts (1538).

33. *Item*, Whether they have declared to their parishioners that they ought to know and understand the *Pater Noster*, the Articles of our Faith and the Ten Commandments in English, before they should receive the Blessed Sacrament of the Altar. No. 5. Second Ryl Injcts (1538).

34. *Item*, Whether they have taught the people the true use of images; which is only to put them in remembrance of the godly and virtuous lives of them that they do represent: and have taught that if the said people use the images for any other purpose, they commit idolatry to the great danger of their souls. No. 7. *ibid.*

35. *Item*,<sup>1</sup> Whether they have declared and to their wits and power have persuaded the people, that the manner and

<sup>1</sup>Early in 1542 Henry VIII, in consequence of the dearth of fish, issued a proclamation, declaring abstinence from milk, butter, eggs, cheese, and other white meats to be a mere positive law of the Church and used by a custom within this realm, and therefore dispensable for good reasons by kings and princes. Temporary dispensations were granted (*Church Times*, March 24, 1899).

Attacks were made on fasting in Lent in 1547. Stowe records (*Flores*, p. 1,001, that in April, 1547, "Dr Glasier preached at Paul's Cross, and affirmed that the Lent was not ordained of God to be fasted, neither the eating of flesh to be forborne, but that the same was a politic ordinance of men, and might



kind of fasting in Lent, and other days of the year, is but a mere positive law, and that therefore all persons having just cause of sickness or necessity, or being licensed by the King's Majesty, may temperately eat all kinds of meat without grudge or scruple of conscience.

36. *Item*,<sup>1</sup> Whether your parsons, vicars and curates have showed and declared unto you the true use of ceremonies; that is to say that they be no workers or works of salvation, but only outward signs and tokens to put us in remembrance of things of higher perfection.

No. 9. *ibid.* 37. *Item*, Whether they have admitted any man to preach in their cures, not being lawfully licensed thereunto, or have refused or repelled such to preach as have been so licensed.

No. 10. *ibid.* 38. *Item*, Whether they which have spoken and declared anything for the setting forth of pilgrimages, feigned relics, images, or any such superstition, have not openly recanted the same.

No. 12. *ibid.* 39. *Item*, Whether they have one book or register safely kept, wherein they write the day of every wedding, christening and burying.

No. 13. *ibid.* 40. *Item*, Whether the King's Injunctions were quarterly read or not.

No. 15. *ibid.* 41. *Item*, Whether they have declared to their parishioners that St Mark's day<sup>2</sup> and the evens of the abrogated holy days should not be fasted.

therefore be broken by men at their pleasure." In the same month the French ambassador wrote home from London that a preacher, who had formerly spoken against those who did not observe Lent, publicly retracted in S. Paul's Cathedral, and said that the keeping of Lent was a purely private matter for the individual conscience, and this by the commandment, as he said, of the King of England and his council (*Correspondence Politique d'Odet de Selve*, 1546-1549, p. 134).

In the following January a proclamation was issued enjoining the keeping of Lent on various grounds, chiefly to save flesh and to benefit fishermen (Cardwell, *Doc. Ann.* 1, p. 38).

<sup>1</sup> Compare *The Ten Articles*, ix. Ceremonies are "to be used and continued as things good and laudable, to put us in remembrance of these spiritual things that they do signify . . . none of these ceremonies have power to remit sin, but only to stir and lift up our minds unto God, by whom only our sins be forgiven."

<sup>2</sup> A decree was issued in 1541, "For observing S. Luke, S. Mark, and S. Mary

42. *Item*, Whether the knolling of the *Aves* be used. No. 16. *ibid.*

43. *Item*, Whether they have the procession-book in English, and in their processions use none other Litany<sup>1</sup> but that which is set forth in the same book. And whether they omit the same English Litany at any time in their processions. And whether they have had the same Litany as oft as they were commanded.

44. *Item*, Whether they have put out of their church books this word *papa*,<sup>2</sup> and the name and service of Thomas Becket,<sup>3</sup> and prayers having rubrics containing pardons or indulgences and all other superstitious legends and prayers. No. 15. *ibid.*

45. *Item*, Whether they bid the beads according to the order prescribed by our late Sovereign lord King Henry the VIII. No. 11. Latimer's Injuncts for Worcester (1537), and note.

46. *Item*, Whether they or any of them have been admitted to their benefices by simony, or by any unlawful means.

Magdalene." This ordered that these feasts, though previously abrogated, should be kept as being scriptural, and that the custom of keeping S. Mark's day as a fast should be discontinued (*The Bonner Register*, f. 26).

<sup>1</sup>The Litany in English was issued in 1544 (see Procter and Frere, p. 31). In 1544 it was used as a procession on Wednesdays and Fridays (Cranmer, *Remains*, pp. 494 and 495). The Royal Injunctions (1547, see below) introduced an important change, for the Litany had long ceased to be used as the normal preparation for Mass, and indeed was only so on Rogation Days or when a votive Mass was offered on some special occasion. The Royal Injunctions of 1547 also abolished the usual Procession before High Mass on Sundays and festivals, which was a popular form of service. It is worth while to point out that this order is not a "break with all previous liturgical tradition with regard to the litany" (Gasquet and Bishop, *Ed. VI and B.C.P.* p. 54), for in early times litanies were not necessarily processional, nor are they now in the East.

<sup>2</sup>On June 1, 1535, Henry VIII sent Letters general to the Bishops, "To cause all prayers, rubrics, canons of Mass books, etc., wherein the Bishop of Rome is named, or his presumptuous and proud pomp mentioned, to be utterly abolished and rased out; and his very name and memory to be never more remembered, except to his contumely and reproach." This is referred to in the Chronicle of S. Augustine's, Canterbury (*Narratives of the Reformation*, p. 282). Cranmer wrote to Cromwell on June 12, 1538, that he went into a Church at Croydon, and found the Bishop of Rome's name still in certain books. He summoned the priests and ordered them to amend them (*Remains*, p. 369).

<sup>3</sup>In February, 1543, Cranmer moved in the Convocation of Canterbury that the names of the Pope and S. Thomas of Canterbury should be erased

47. *Item*, Whether in their Masses they use not the collects<sup>1</sup> made for the King, and make not special mention of his Majesty's name in the same.

No. 4. Bon-  
ner's Injcts  
for London  
(1542) and  
note.

48. *Item*, Whether they or any of them do keep more benefices and other ecclesiastical promotions than they ought to do not having sufficient licences and dispensations thereunto; and how many they keep and their names.

*Articles for the lay people.*

No. 11. 49. *Item*, WHETHER THEY KNOW ANY PERSON who is a letter of the word of God to be read in English, so that it be meekly, humbly, and reverently done, and without disturbance of the people, and by them that have authority thereto.

Second Ryl  
Injcts(1538).

*Ibid.* 50. *Item*, Whether they know any persons, spiritual or temporal, which do let the word of God to be preached, or that the King's Injunctions should not be duly executed.

51. *Item*,<sup>2</sup> Whether any person hath obstinately and maliciously, without any just or reasonable cause, broken the laudable customs of the Church, commanded to be observed, or superstitiously abused the same. As in casting holy water upon their beds, or other places, and bearing about them holy bread; or making crosses of wood upon Palm-Sunday; or blessing with the holy candle, thinking thereby to put away sins, drive away devils, dreams and fantasies; or putting trust or confidence of salvation in the same ceremonies. Whereas they be ordained only to put us in remembrance of the benefits which we have received by Christ.

more carefully from the service books, and that all Mass books and breviaries should be examined, and all "apocryphas, feigned legends, superstitious orations, collects, versicles and responses" and saints' names not found in "Scripture and other authentic doctors," should be cut out. A committee of both Houses was appointed, but no definite action seems to have been taken at the time. On the same subject see Wordsworth and Littlehales, *Old Service Books*, p. 67.

<sup>1</sup>See Procter and Frere, *New Hist.*, B.C.P., p. 397. A similar order was given by Henry VIII ("Order for preaching" 1535), which may refer to the prayer given by Procter and Frere from a *Psalter*, printed by Berthelet, and dated 1545, but with 1534 on the border. This prayer is the original of "O Lord our Heavenly Father, High and Mighty."

<sup>2</sup>The Reformation history of these and kindred subjects is given in the notes to Nos. 56-58 Cranmer's Articles for Canterbury (1548 below).



52. *Item*, Whether any person spiritual or temporal, keep the Church holy-day, and the dedication day, at any time than is appointed by the ordinance made in that behalf by the King's Majesty. No. 3. First Ryl Injcts (1536), and note.

53. *Item*, Whether Mattins, Mass, and Evensong be kept in due hours in the church.

54. *Item*, Whether any be brawlers, slanderers, chiders, scolders and sowers of discord between one person and another. No. 14. Bon-ner *op. cit.*

55. *Item*, Whether any be common swearers and blasphemers of the name of the Lord. *Ibid.*

56. *Item*,<sup>1</sup> Whether any use lewd, unchaste, dishonest, and filthy communication, songs or ballads.

57. *Item*, Whether any do use to commune, jangle or talk in the church at the time of Divine Service, preaching, reading, or declaring the word of God. *Ibid.*

58. *Item*, Whether any do obstinately keep and defend any erroneous opinion, contrary to the word of God, and faith of Christ.

59. *Item*, Whether any commit adultery, fornication or incest; or be common bawds, or receivers of such naughty persons. *Ibid.*

60. *Item*, Whether you know any that use charms, sorcery, and enchantments, witchcraft, soothsaying, or any other wicked craft invented by the devil. No. 17. Shaxton's Injcts for Salisbury (1538).

61. *Item*, Whether you know any to be married within the degrees prohibited by the law of God;<sup>2</sup> or that be separated and divorced without any just cause, approved by the law of God. And whether any such have married again.

62. *Item*, Whether the church, pulpit, and other necessary things, appertaining to the same, be sufficiently repaired.

63. *Item*, Whether you know any to have made privy-contracts of matrimony, not calling two or more thereunto. No. 5. Bon-ner *op. cit.*

<sup>1</sup>These were condemned in the exposition of the seventh Commandment in "The Bishops' Book" (*Formularies of the Faith*, p. 163).

<sup>2</sup>In 1533 an Act was passed prohibiting marriages within the degrees mentioned in Leviticus, and of them saying that dispensations must not be allowed. After the passing of the Act, Cranmer thought that the prohibited degrees were not clearly set forth, and wrote to Cromwell to this effect. (*Remains*, p. 329). See also the prohibitions in "The Bishops' Book" and Cranmer's doubts about their sufficiency. (*Remains*, p. 94).



64. *Item*, Whether any have married solemnly without banns<sup>1</sup> asking.

65. *Item*, Whether you know any that have taken upon them the execution of any man's testament, or be admitted to the administration of the goods of the dead, which do not duly distribute the same goods according to the trust committed unto them: and especially such goods as were given and bequeathed and appointed to be distributed among the poor people, repairing of highways, finding of poor scholars, or marriage of poor maids. To what uses and intents all such gifts and bequests of cattle, money, or other things, as in time past were made, for the finding of tapers, candles or lamps be now employed; and whether to be embezzled and withholden; and by whom.

No. 14. Bon- 66. *Item*, Whether there be any persons commonly infamed  
ner *op. cit.* of adultery, fornication, common swearing, blaspheming the  
No. 11. *supra.* name of God, drunkenness, simony, or other notorious crimes,  
whom the Bishop, Archdeacon, or other the Ordinary, for  
favour, have not corrected accordingly, although they have  
been sundry times presented and detected in visitation, or  
otherwise lawfully accused.

67. *Item*,<sup>2</sup> Whether there be any other Primers used by them that do not understand Latin, than the English Primer, set forth by the King's Majesty. And whether they that under-

<sup>1</sup>The Council of Westminster, Canon xi (1200), ordered that no marriage should be contracted without banns thrice published in Church. This was repeated by Reynolds in 1322 (Wilkins, I, p. 505; II, p. 512). Compare also Canon 11, Fourth Lateran Council, 1215. An old form for asking the banns is found in a book, entitled, *For Parish Priests* (1426). "N. of N. has spoken with N. of P. to have her to his wife, and to right live in form of holy Church. If any man know any letting why they may not come together, say now or never, on pain of cursing." [This, or some such, must have been in use till 1661, when the form in the Prayer Book was first provided.] For another old form see MS. Manual in British Museum (Add MSS., No. 30, 506, f. 25). When the banns were bidden the people often replied, "God speed them well."

<sup>2</sup>See Procter and Frere, *op. cit.*, p. 32. Henry VIII's Primer in English appeared in 1545, and in Latin the following year. On May 6, 1545, he issued a royal order, "authorizing and establishing" the use of his Primer alone, and forbidding schoolmasters to use any other (Wilkins, III, 875). Among other things, it contained "graces at dinner and supper" (*Three Primers*, Ed. Burton, Oxford, 1834).

stand Latin do use any other than the Latin Primer, set forth by like authority.

68. *Item*,<sup>1</sup> Whether there be any other Grammar taught in any school within the realm, than that which is set forth by the King's Majesty.

69. *Item*, Whether they know any alienation of lands, tene-ments, jewels, or goods, pertaining to the Church.

*For Chantry Priests*

70. *Item*, Whether they be resident upon their chantries.

71. *Item*, Whether they be aiding or assisting the Parson or Vicar of the church that they be of in the ministration of the sacraments and divine service accordingly.

72. *Item*, Whether they keep and perform all such doles and distributions to the poor, and other deeds of charity, as they are bound by their foundations to do.

73. *Item*, Whether they be of ill name, fame, or unhonest conversation; fighters, swearers, drunkards, or incontinent livers.

74. *Item*, What benefices, and how many they have, besides their chantries, and by what title they do keep the same.

<sup>1</sup>This was usually known as Lilly's Grammar, but seems to have been the work of compilers, including Cardinal Wolsey. It was approved by Henry VIII. Edward VI and Elizabeth.

XIX  
The Royal Injunctions of Edward VI.

1547.

THESE Injunctions were administered in each deanery (cf. Item 14 by the Royal Visitors of 1547). They are based on the Henrician Injunctions, and have been frequently reprinted and discussed.

[Transc. Grafton's Edition, 1547.]

*Injunctions given by the most Excellent Prince Edward the Sixth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and in Earth under Christ, of the Church of England and of Ireland, the Supreme Head: To all and singular his loving Subjects, as well of the Clergy as of the Laity.*

The King's most Royal Majesty, by the advice of his most dear uncle the Duke of Somerset, Lord Protector of all his realms, dominions and subjects, and governor of his most royal person, and residue of his most honourable council, intending the advancement of the true honour of Almighty God, the suppression of idolatry and superstition throughout all his realms and dominions, and to plant true religion, to the extirpation of all hypocrisy, enormities and abuses, as to his duty appertaineth, doth minister unto his loving subjects these goodly Injunctions hereafter following; whereof part were given unto them heretofore, by the authority of his most dear beloved father, King Henry the Eighth of most famous memory, and part are now ministered and given by his Majesty: All which Injunctions his Highness willeth and commandeth his said loving Subjects, by his supreme authority, obediently to receive, and truly to observe and keep, every man to their offices, degrees and states, as they will avoid his displeasure, and the pains in the same Injunctions hereafter expressed.

1. *The first* is, that all deans, archdeacons, parsons, vicars, and other ecclesiastical persons, shall faithfully keep and ob-

serve, and, as far as in them may lie, shall cause to be kept and observed of other, all and singular laws and statutes, made as well for the abolishing and extirpation of the bishop of Rome his pretended and usurped power and jurisdiction, as for the establishment and confirmation of the King's authority, jurisdiction, and supremacy of the Church of England and Ireland. And furthermore, all ecclesiastical persons, having cure of souls, shall to the uttermost of their wit, knowledge, and learning, purely, sincerely, and without any colour or dissimulation, declare, manifest, and open four times every year at the least in their sermons and other collations, that the bishop of Rome's usurped power and jurisdiction, having no establishment nor ground by the laws of God, was of most just causes taken away and abolished, and that therefore no manner of obedience or subjection within his realms and dominions is due unto him. And that the King's power, within his realms and dominions, is the highest power under God, to whom all men, within the same realms and dominions, by God's laws, owe most loyalty and obedience, afore and above all other powers and potentates in earth. Besides this, to the intent that all superstition and hypocrisy, crept into divers men's hearts, may vanish away, they shall not set forth or extol any images, relics, or miracles, for any superstition or lucre, nor allure the people by any enticements to the pilgrimage of any saint or image: but reproving the same, they shall teach that all goodness, health and grace, ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other.

2. *Item*, That they the persons above rehearsed shall make or cause to be made in their churches, and every other cure they have, one sermon every quarter of the year at the least, wherein they shall purely and sincerely declare the word of God: and in the same, exhort their hearers to the works of faith, mercy and charity, specially prescribed and commanded in Scripture, and that works devised by men's fantasies, besides Scripture, as wandering to pilgrimages, offering of money, candles, or tapers, or relics, or images, or kissing and licking of the same, praying upon beads, or suchlike superstition, have not only no promise of reward

Nos. 1 and 4.  
First Ryl  
Injcts(1536).

No. 6.  
Second Ryl  
Injcts(1538).



in Scripture for doing of them, but contrariwise, great threats, and maledictions of God, for that they be things tending to idolatry and superstition, which of all other offences God Almighty doth most detest and abhor, for that the same diminish most His honour and glory.

No. 7. *ibid.* 3. *Item*, That such images as they know in any of their cures to be or have been abused with pilgrimage or offering of anything made thereunto, or shall be hereafter censured unto, they (and none other private persons) shall for the avoiding of that most detestable offence of idolatry, forthwith take down, or cause to be taken down and destroy the same; and shall suffer from henceforth no torches nor candles, tapers or images of wax to be set afore any image or picture, but only two lights upon the high altar, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still; admonishing their parishioners, that images serve for no other purpose but to be a remembrance, whereby men may be admonished of the holy lives and conversation of them that the said images do represent: which images if they do abuse for any other intent, they commit idolatry in the same, to the great danger of their souls.

No. 4. *ibid.* 4. *Item*, That every holy-day throughout the year, when they have no sermon, they shall immediately after the Gospel, openly and plainly recite to their parishioners in the pulpit, the *Pater Noster*, the *Credo*, and Ten Commandments in English, to the intent the people may learn the same by heart: exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God and in conscience to do.

No. 5. First Ryl Injcts (1536). 5. *Item*, That they shall charge fathers and mothers, masters and governors, to bestow their children and servants, even from their childhood, either to learning or some honest exercise, occupation or husbandry; exhorting and counselling, and by all the ways and means they may, as well in their sermons and collations as otherwise, persuading their said fathers and mothers, masters and other governors, diligently to provide and foresee that the youth be in no manner or wise brought up in idleness lest at any time afterward for lack

of some craft, occupation or other honest means to live by, they be driven to fall to begging, stealing, or some other unthriftiness: Forasmuch as we may daily see, through sloth and idleness, divers valiant men fall, some to begging, and some to theft and murder; which after brought to calamity and misery, do blame their parents, friends and governors, which suffer them to be brought up so idly in their youth, where, if they had been well brought up in learning, some good occupation or craft, they would (being rulers of their own household) have profited as well themselves as divers other persons, to the great commodity and ornament of the Commonwealth.

6. *Also*, That the said parsons, vicars, and other curates shall diligently provide, that the Sacraments be duly and reverently ministered in their parishes. And if at any time it happen them in any of the cases expressed in the statutes of this realm, or of special licence given by the King's Majesty, to be absent from their benefices, they shall leave their cure not to any unlearned person, but to an honest well-learned expert curate, that can by his ability teach the rude and unlearned of their cure wholesome doctrine, and reduce them to the right way that do err; which will also execute these Injunctions, and do their duty otherwise as they are bound to do in every behalf, and accordingly may and will profit their cure no less with good example of living than with the declaration of the word of God, or else their lack and default shall be imputed unto them, who shall straightway answer of the same if they do otherwise. And always let them see, that neither they nor their curates do seek more their own profit, promotion or advantage, than the profit of the souls they have under their cure, or the glory of God.

No. 6. *ibid.*No. 8.  
Second Ry1  
Injcts(1538).

7. *Also*, That they shall provide within three months next after this visitation, one book of the whole Bible of the largest volume in English. And within one twelve months next after the said visitation, the Paraphrasis of Erasmus<sup>1</sup> also in Eng-

No. 2. *ibid.*

<sup>1</sup>The *Paraphrase of Erasmus* appeared in 1516, and had long been popular abroad in its original Latin. Its translation into English was partly accomplished before Henry's death by Udal, the Princess Mary and Katherine Parr. This first volume, containing the four Gospels and the Acts, was com-

No. 3. *ibid.*

lish upon the Gospels, and the same set up in some convenient place within the said church that they have cure of, whereas their parishioners may most commodiously resort unto the same, and read the same. The charges of which books shall be rateably borne between the parson and proprietary, and parishioners aforesaid, that is to say, the one half by the parson or proprietary, and the other half by the parishioners. And they shall discourage no man (authorized and licensed thereto)<sup>1</sup> from the reading any part of the Bible, either in Latin or in English; but shall rather comfort and exhort every person to read the same, as the very lively word of God, and the special food of man's soul, that all Christian persons are bound to embrace, believe and follow, if they look to be saved: whereby they may the better know their duties to God, to their sovereign lord the King, and their neighbour; ever gently and charitably exhorting them, and in his Majesty's name straightly charging and commanding them, that in the

pleted and published, with a fulsome preface by Udal, early in 1547. The remainder of the New Testament did not appear till about 1549. "The Book itself used the New Testament as a covert religious satire in favour of the New Learning. But the Paraphrase did not agree with the Homilies" (Aubrey Moore, *Hist. of Ref.* p. 170). Gardiner subjected it to a severe criticism. Hallam says that very few churches possessed it (*Literature of Europe*, I, 373), but the frequent mention of it in Church inventories prove that the visitors, who went out with copies of it, did their best to see that the injunction was fulfilled.

<sup>1</sup>This injunction follows previous orders, with the exception that there is no previous reference in any visitation orders to the reader being licensed. (That this refers to one who reads *aloud* is proved by the words "hear the reader.") Authorized persons alone could expound, and no one was allowed to read it in a loud voice, disturbing Divine Service or Mass (see "A Proclamation for Uniformity in Religion," 1539. Strype, *Ecc. Mem.* I, II, p. 434). This order is repeated in 1541 (see "Admonition to all readers of the Bible." Burnet, IV, p. 509.) The custom for some years, during Henry's reign, appears to have been that anyone who was able, could go into church and read the Bible, and that if he desired he could read it aloud, provided he made no comment and did not disturb the service. This freedom continued to 1543, when severe limitations were placed on reading, either in public or private, by an Act of Parliament, 34 and 35 Henry VIII, c. 1 (Dixon, II, p. 325; *Original Letters*, No. CLXXV). In 1546 this Act was enlarged and reinforced by Proclamation (Mombert, *English Versions of the Bible*, p. 232), and examples are found of presentations at the Archdeacons' visitations for disobeying the royal orders. The offenders were accused of being "common readers of the Bible," or "meddlers with the Bible" (*Archdeacons' Visitn.* MSS, 1546, Peterborough.)

reading thereof no man to reason or contend, but quietly to hear the reader.

8. *Also*, The said ecclesiastical persons shall in no wise, at any unlawful time, nor for any other cause than for their honest necessity, haunt or resort to any taverns or alehouses. And after their dinner or supper they shall not give themselves up to drinking or riot, spending their time idly, by day or by night at dice, cards or tables, playing, or any other unlawful game: but at all times (as they shall have leisure) they shall hear and read somewhat of Holy Scripture or shall occupy themselves with some other honest exercise; and that they always do the things which appertain to honesty, with endeavour to profit the commonweal; having always in mind, that they ought to excel all other in purity of life, and should be an example to the people to live well and christianly.

No. 8. First  
Ryl Injcts  
(1536).

9. *Item*, That they shall in confessions every Lent examine every person that cometh to confession to them, whether they can recite the Articles of their Faith, the *Pater Noster*, and the Ten Commandments in English, and hear them say the same particularly; wherein if they be not perfect, they shall declare then, that every Christian person ought to know the said things before they should receive the Blessed Sacrament of the Altar, and admonish them to learn the said things more perfectly, or else they ought not to presume to come to God's Board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke that they might incur hereafter by the same.

No. 5.  
Second Ryl  
Injcts(1538).

10. *Also*, That they shall admit no man to preach within any their cures, but such as shall appear unto them to be sufficiently licensed thereunto, by the King's Majesty, the Lord Protector's Grace, the Archbishop of Canterbury, the Archbishop of York in his province, or the bishop of the diocese; and such as shall be so licensed, they shall gladly receive to declare the word of God, without any resistance or contradiction.

No. 9. *ibid*.

11. *Also*, if they have heretofore declared to the parishioners anything to the extolling or setting forth of pilgrimages, relics, or images, or lighting of candles, kissing, kneeling,

No. 10. *ibid*.



decking of the same images, or any such superstition, they shall now openly before the same recant, and reprove the same: showing them (as the truth is) that they did the same on no ground of Scripture, but were led and seduced by a common error and abuse, crept into the Church through the sufferance and advice of such as felt profit by the same.

No. 11. *ibid.* 12. *Also*, If they do, or shall know any man, within their parish or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of these the King's Majesty's Injunctions, or a fautor of the bishop of Rome's pretended power, now by the laws of this realm justly rejected, extirpated, and taken away entirely, they shall detect and present the same to the King or his Council, or to the justice of peace next adjoining.

No. 12. *ibid.* 13. *Also*, That the parson, vicar, or curate, and parishioners of every parish within this realm, shall, in their churches and chapels, keep one book or register, wherein they shall write the day and year of every wedding, christening, and burial, made within their parish for their time, and so every man succeeding them likewise; and therein shall write every person's name that shall be so wedded, christened, or buried. And for the safe keeping of the same book, the parish shall be bound to provide of their common charges, one sure coffer, with two locks and keys, whereof the one to remain with the parson, vicar, or curate, and the other with the wardens<sup>1</sup> of every parish church or chapel, wherein the said book shall be

<sup>1</sup>The origin of churchwardens is lost in obscurity. We know for certain that they existed about the thirteenth century as legal representatives of the people, who required some one to defend, control and keep in repair the property which they provided. In the fifteenth century they were chosen annually at a parish meeting, at which they gave an account of their year's office and transferred the common funds and property to their successors. Their number was, by this time, almost universally two men of the parish, but there are examples of women being elected. Their duties were varied. They had to control the funds and provide the necessities for worship. They had disciplinary duties in presenting moral offenders to the Archdeacon's court. They surveyed the bequests in land or kind which were made to the parish. They had to find the ways and means for buildings and repairs. They had to be present at Visitations. They had to arrange and provide the fees for the consecration of a new cemetery, chalice, ornament, etc. No civil functions were laid upon them until late in Henry VIII's reign, when they

laid up: which book they shall every Sunday take forth, and in the presence of the said wardens, or one of them, write and record in the same all the weddings, christenings and burials made the whole week before; and that done, to lay up the book in the said coffer, as afore. And for every time the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said church 3s. 4d. to be employed to the poor men's box<sup>1</sup> of that parish.

14. *Furthermore*, Because the goods of the church are called the goods of the poor, and at these days nothing is less seen than the poor to be sustained by the same, all parsons, vicars, pensionaries, prebendaries, and other beneficed men within this deanery, not being resident upon their benefices, which may dispend yearly 20*£* or above, either within this deanery or elsewhere, shall distribute hereafter among their poor parishioners, or other inhabitants there, in the presence of the churchwardens, or some other honest men of the parish, the fortieth part of the fruits and revenues of the said benefices, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof among the poor people of that parish, that is so fruitful and profitable unto them.

No. 9. First  
Ryl Injcts  
(1536).

15. *And* to the intent that learned men may spring the more, for the execution of the premises, every parson, vicar, clerk, or beneficed man within this deanery, having yearly to dispend in benefices and other promotions of the church an 100*£* shall give competent exhibition to one scholar: and

No. 10. *ibid.*

had to provide arms for soldiers. With this order for demanding the voluntary arms of the people for the poor, they became relieving officers, and later, when a poor-tax was levied, they collected it. Besides, they were often guardians of a common chest, which provided temporary loans for indigent or unfortunate parishioners, secured by pledges and the surety of others (See below. No. 6, Injcts for Doncaster, 1548). When such pledges had to be sold, after paying the original loan, the residue, if any, was given to the borrower (Gasquet, *Medieval Parish Life*, ch. v; Hobhouse, *Introduction to Churchwarden's Accounts* (Som. Rec. Soc. 1900).

<sup>1</sup>The fines go to the poor, not to the repair of the church, as in the Second Royal Injunctions (1538), a significant witness to the increase of poverty. As in Henry's reign, many who did not favour the new regime used this injunction to prove that a new system of taxation was intended (*Original Letters*, No cxx).

for so many 100*l*. more as he may dispend, to so many scholars more shall he give like exhibition in the University of Oxford or Cambridge, or some grammar-school; which after they have profited in good learning may be partners of their patron's cure and charge, as well in preaching, as otherwise, in the execution of their offices, or may (when need shall be) otherwise profit the Commonweal with their council and wisdom.

No. 11. *ibid.* 16. *Also*, That the proprietaries, parsons, vicars, and clerks, having churches, chapels, or mansions within this deanery, shall bestow yearly hereafter upon the same mansions or chancels of their churches being in decay, the fifth part of that their benefices, till they be fully repaired; and the same, so repaired, shall always keep and maintain in good estate.

No. 13. 17. *Also*, That the said parsons, vicars and clerks shall, Second Ryl once every quarter of the year, read these Injunctions given Injcts(1538). unto them, openly and deliberately, before all their parishioners, to the intent that both they may be better admonished of their duty, and their said parishioners the more moved to follow the same for their part.

No. 14. *ibid* 18. *Also*, For as much as by a law established every man is bound to pay his tithes, no man shall by colour of duty omitted by their curates, detain their tithes, and so redub and requite one wrong with another, or be his own judge, but shall truly pay the same, as he hath been accustomed, to their parsons, vicars and curates, without any restraint or diminution. And such lack and default as they can justly find in their parsons and curates, to call for reformation thereof at their Ordinaries' and other Superiors' hands, who, upon complaint and due proof thereof, shall reform the same accordingly.

No. 15. *ibid.* 19. *Also*, That no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded, or of common-prayer or Divine Service, otherwise than is specified in these Injunctions, until such time as the same shall be otherwise ordered and transposed by the King's authority.

20. *Also*, That every parson, vicar, curate, chantry-priest, and stipendiary, being under the degree of a bachelor of divinity, shall provide and have of his own, within three months after this visitation, the New Testament both in

Latin and in English, with the Paraphrase upon the same of Erasmus,<sup>1</sup> and diligently study the same, conferring the one with the other. And the bishops and other ordinaries by themselves or their officers, in their synods and visitations, shall examine the said ecclesiastical persons how they have profited in the study of holy Scripture.

21. *Also*, In the time of high mass, within every church, he that saith or singeth the same, shall read or cause to be read the Epistle and Gospel of that Mass in English, and not in Latin, in the pulpit, or in such convenient place as the people may hear the same. And every Sunday and holy-day they shall plainly and distinctly read,<sup>2</sup> or cause to be read, one chapter of the New Testament in English, in the said place at Mattins immediately after the lessons: and at Evensong, after *Magnificat*, one chapter of the Old Testament. And to the intent that the premises may be more conveniently done, the King's Majesty's pleasure is, that when ix Lessons should be read in the church, three of them shall be omitted and left out with the Responds; and at Evensong time the Responds with all the Memories<sup>3</sup> shall be left off for that purpose.

22. *Also*, Because those persons which be sick and in peril of death, be oftentimes put in despair, by the craft and subtilty of the Devil, who is then most busy, and especially of them that lack the knowledge, sure persuasion, and steadfast belief that they may be made partakers of the great and infinite mercy which Almighty God of His most bountiful goodness and mere liberality, without our deserving, hath offered freely to all persons that put their full trust and confidence in Him: Therefore that this damnable vice of despair may be clearly taken away, and firm belief and steadfast hope surely conceived of

<sup>1</sup>See note on No. 7 *supra*. A complete Erasmus on the New Testament was not yet published.

<sup>2</sup>In 1543 Convocation ordered "that every Sunday and holy-day throughout the year the curate of every parish church, after the *Te Deum* and *Magnificat*, should openly read unto the people one chapter of the New Testament, in English, without exposition, and when the New Testament was read over, then to begin the Old."

<sup>3</sup>The "Memories," or memorials, were the antiphons, versicles and collects commemorating our Lady, the Holy Cross, etc., said daily at the end of the Office. Heylyn confused them with "Obits."



all their parishioners, being in any danger, they shall learn and have always in a readiness such comfortable places and sentences of Scripture, as do set forth the mercy, benefits and goodness of Almighty God towards all penitent and believing persons, that they may at all times (when necessity shall require) promptly comfort their flock with the lively word of God, which is the only stay of man's conscience.

No. 43. Ryl  
Arts (1547),  
and note.

23. *Also*, To avoid all contention and strife which heretofore had risen among the King's Majesty's subjects in sundry places of his realms and dominions, by reason of fond courtesy, and challenging of places in procession,<sup>1</sup> and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth in any parish church at any time, use any procession about the church or churchyard or other place, but immediately before High Mass, the priests with other of the choir shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following; and none other procession or Litany to be had or used but the said Litany in English, adding nothing thereto, but as the King's Grace shall hereafter appoint: and in cathedral or collegiate churches, the same shall be done in such places as our commissaries in our visitation shall appoint. And in the time of the Litany, of the Mass, of the sermon, and when the priest readeth the Scripture to the parishioners, no manner of persons without a just and urgent cause shall depart out of the church; and all ringing and knolling of bells shall be utterly forborne at that time, except one bell in convenient time to be rung or knolled before the sermon.

24. *Also*,<sup>2</sup> Like as the people be commonly occupied the work-day with bodily labour for their bodily sustenance, so was the holy-day at the first beginning godly instituted and ordained, that the people should that day give themselves

<sup>1</sup> Compare Sir Thomas More, *De Quattuor Novissimis*, p. 88. "Now shall you see men full at variance for kissing of the pax, or going before in procession, or sitting in their wives' pews in the Church."

<sup>2</sup> The method of keeping the holy-day outlined in this injunction is a synopsis of the exposition of the Fourth Commandment in "The Bishops' Book" (*Formularies of the Faith*, p. 142).

wholly to God. And whereas in our time, God is more offended than pleased, more dishonoured than honoured, upon the holy-day, because of idleness, pride, drunkenness, quarrelling and brawling, which are most used in such days, people nevertheless persuading themselves sufficiently to honour God on that day, if they hear Mass and service, though they understand nothing to their edifying: therefore all the King's faithful and loving subjects shall from henceforth celebrate and keep their holy-day according to God's holy will and pleasure, that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the Communion of the very Body and Blood of Christ, in visiting of the poor and sick, in using all soberness and godly conversation. Yet notwithstanding all parsons, vicars, and curates, shall teach and declare unto their parishioners, that they may with a safe and quiet conscience, in the time of harvest, labour upon holy and festival days, and save that thing which God hath sent. And if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

25. *Also*,<sup>1</sup> For as much as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed Communion of the Body and Blood of our Saviour Christ, curates shall in no wise admit to the receiving thereof any of their cure and flock, who hath maliciously and openly contended with his neighbour, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversy hath been between them; and nevertheless their just titles and rights they may charitably prosecute before such as have authority to hear the same.

26. *Also*, That every dean, archdeacon, master of collegiate church, master of hospital, and prebendary being priest, shall preach by himself personally, twice every year at the least, either in the place where he is intituled, or in some church

<sup>1</sup>This Injunction is the source of the third rubric before the Order for the Holy Communion in the Prayer Book.

where he hath jurisdiction, or else which is to the said place appropriate or united.

No. 51. Ryl  
Arts (1547),  
and note.

27. *Also*, That they shall instruct and teach in their cures, that no man ought obstinately and maliciously to break and violate the laudable ceremonies of the church, by the King commanded to be observed, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them doth the same to the great peril and danger of his soul's health: as in casting holy water upon his bed, upon images, and other dead things; or bearing about him holy bread, or St John's Gospel, or making crosses of wood upon Palm-Sunday in time of reading of the Passion, or keeping of private holy-days, as bakers, brewers, smiths, shoemakers, and such others do; or ringing of holy bells, or blessing with the holy candle, to the intent thereby to be discharged of the burden of sin, or to bribe away devils, or to put away dreams and fantasies; or in putting trust and confidence of health and salvation in the same ceremonies, when they be only ordained, instituted and made to be put in remembrance of the benefits which we have received by Christ. And if he use them for any other purpose, he grievously offendeth God.

No. 18. *ibid.*,  
and note.

28. *Also*, That they shall take away, utterly extinct and destroy all shrines, covering of shrines, all tables, candlesticks, trindles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition: so that there remain no memory of the same in walls, glass-windows,<sup>1</sup> or elsewhere within their churches or houses. And they shall exhort all their parishioners to do the like within their several houses. And that the churchwardens, at the common charge of the parishioners in every church, shall provide a comely and honest pulpit, to be set in a convenient place within the same, for the preaching of God's word.

29. *Also*, They shall provide and have within three months

<sup>1</sup>This is an addition to Henry's clause. Dixon (II, 433 note) remarks, "I have read somewhere that the breaking of painted windows would have been wider, but for the necessary expense of replacing them with other plain ones, to keep the wind out." Dixon may refer to Harrison's *Description of England* (1577-1589), who records that the windows were not largely destroyed "for want of sufficient store of new stuff." The great devastation of churches came later under the Commonwealth.

after this visitation, a strong chest with a hole in the upper part thereof, to be provided at the cost and charge of the parish, having three keys, whereof one shall remain in the custody of the parson, vicar or curate, and the other two in the custody of the churchwardens, or any other two honest men, to be appointed by the parish from year to year. Which chest you shall set and fasten near unto the high altar, to the intent the parishioners should put into it their oblation and alms for their poor neighbours. And the parson, vicar or curate shall diligently from time to time, and specially when men make their testaments, call upon, exhort and move their neighbours, to confer and give, as they may well spare, to the said chest; declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon pardons, pilgrimages, trentals, decking of images, offering of candles, giving to friars, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation: and that also, whatsoever is given for their comfort, is given to Christ Himself and so is accepted of Him, that He will mercifully reward the same with everlasting life: the which alms and devotion of the people the keepers of the keys shall at times convenient take out of the chest, and distribute the same in the presence of their whole parish, or six of them, to be truly and faithfully delivered to their most needy neighbours: and if they be provided for, then to the reparation of high ways next adjoining. And also the money which riseth of fraternities, guilds,<sup>1</sup>

<sup>1</sup>On the subject of fraternities consult Ashley, *Introduction to English Economic History. English Gilds* (E.E.T.S. 1870); Ansell, *Friendly Societies*. For special instances, *Cambridge Guild Records* (Camb. Antq. Soc.); *York Gild of Corpus Christi* (Surt. Soc. 1872). Fraternities, or voluntary societies called guilds, were among the commonest features of the Middle Ages all over Western Christendom. They were founded as societies for the help and aid of all their members in the fluctuations of fortune,—old age, sickness, poverty, loss by fire, etc. But, in addition to this, they were also religious. They were usually under the patronage of the Blessed Trinity, *Corpus Christi*, or some Saint. Once, or oftener in the year, they had a special service in the parish church, when all the members in the guild-livery



and other stocks of the church (except by the King's Majesty's authority it be otherwise appointed) shall be put into the said chest, and converted to the same use, and also the rents and lands, the profit of cattle, and money given or bequeathed to the finding of torches, lights, tapers and lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the repairing of the church, if great need require, and whereas the parish is very poor, and not able otherwise to repair the same.

30. *And* forasmuch as priests be public ministers of the church, and upon the holy-days ought to apply themselves to the common administration of the whole parish, they shall not be bound to go to women lying in childbed, except in time of dangerous sickness, and not to fetch any corpse before it to be brought to the churchyard; and if the woman be sick, or the corpse be brought to the church, the priest shall do his duty accordingly in visiting the woman, and burying the dead person.

No. 46. Ry1  
Arts (1547).

31. *Also*, To avoid the detestable sin of simony, because buying and selling of benefices is execrable before God, therefore all such persons as buy any benefices or come to them by fraud or deceit shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose the right and title of patronage and presentment for that time, and the gift thereof for that vacation shall appertain to the King's Majesty.

32. *Also*, Because through lack of preachers in many places attended. Afterwards, there was the annual meeting and feast. A special feature of their religious life was the care bestowed upon the burial of a member, all the members being bound to attend the solemn guild funeral. In addition, the guilds took care that frequent and regular *Requiems* should be said for all their departed brethren.

There were also the great trade-guilds, which regulated freemen, apprentices, goods, etc., and retained the usual social and religious features of parochial guilds. These trade-guilds were often the largest benefactors of the Middle Ages—providing hospitals, alms-houses, and help in some exceptional distress. Frequently they had their own chapel, and always regular services conducted by their own chaplains. By 1 *Edward VI*, c. 14 (November, 1547), all guilds and fraternities were dissolved, and their lands and possessions made over to the Crown, but in many cases this remained a dead letter (Dixon, II, p. 464).

of the King's realms and dominions the people continue in ignorance and blindness, all parsons, vicars and curates shall read in the churches every Sunday one of the Homilies,<sup>1</sup> which are and shall be set forth for the same purpose by the King's authority, in such sort as they shall be appointed to do in the preface of the same.

33. *Also*, Whereas many indiscreet persons do at this day uncharitably condemn and abuse priests and ministers of the church, because some of them (having small learning) have of long time favoured fantasies rather than God's truth; yet forasmuch as their office and function is appointed of God, the King's Majesty willeth and chargeth all his loving subjects, that from henceforth they shall use them charitably and reverently for their office and administration's sake, and especially such as labour in the setting forth of God's holy Word.

34. *Also*, That all manner of persons which understand not the Latin tongue, shall pray upon none other Primer, but upon that which was lately set forth in English by the authority of King Henry the Eighth of most famous memory. And that no teachers of youth shall teach any other than the said Primer. And all those which have knowledge of the Latin tongue shall pray upon none other Latin Primer, but upon that which is likewise set forth by the said authority. And that all graces which be said at dinner and supper, shall always be said in the English tongue. And that none other Grammar shall be taught in any school or other place within the King's realms and dominions, but only that which is set forth by the said authority.

Nos. 67 and  
68. *ibid.* and  
notes.

35. *Item*, That all chantry-priests shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other virtuous exercises.

No. 7. Bon-  
ner *op. cit.*

<sup>1</sup> These Homilies, which we now know as the *First Book of Homilies*, were presented to Convocation in 1543, but failed to receive approval. They were printed in July, 1547, on the sole authority of Cranmer, and set forth by royal authority. They afterwards received the sanction of Convocation in 1553. Their doctrinal standpoint was strongly opposed to "The King's Book." In the Preface they were ordered to be "read every Sunday at High Mass, in such order as they stood in the book, except any sermon was preached." They were at first twelve in number, but in 1549 were subdivided into thirty-two portions.

36. *Item*,<sup>1</sup> When any Sermon or Homily shall be had, the Prime and hours shall be omitted.

*The Form of Bidding the Common Prayer*

You shall pray for the whole congregation of Christ's church, and especially for this Church of England and Ireland; wherein first I commend to your devout prayers, the King's Most Excellent Majesty, Supreme Head immediately under God, of the Spirituality and Temporality of the same Church: and for Queen Katherine Dowager, and also for my Lady Mary, and my Lady Elizabeth, the King's Sisters.

Secondly, you shall pray for the Lord Protector's Grace, with all the rest of the King's Majesty's Council: for all the lords of this realm, and for the clergy and commons of the same: beseeching Almighty God to give every of them in his degree grace to use themselves in such wise, as may be to God's glory, the King's honour, and the weal of this realm.

Thirdly, ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us, and we with them at the day of judgement,<sup>2</sup> may rest both body and soul, with Abraham, Isaac, and Jacob in the Kingdom of Heaven.

ALL WHICH singular Injunctions, the King's Majesty ministered unto his clergy and their successors, and to all his loving subjects: straightly charging and commanding them to observe and keep the same, upon pain of deprivation, sequestration of fruits or benefices, suspension, excommunication, and such other coercion, as to Ordinaries, or other having ecclesiastical jurisdiction, whom his Majesty hath appointed for the due execution of the same, shall be seen convenient: charging and commanding them to see these Injunctions observed and kept of all persons, being under their jurisdiction, as they will answer to his Majesty for the contrary; and his Majesty's pleasure is, that every justice of peace (being required) shall assist the Ordinaries and every of them for the due execution of the said injunctions.

<sup>1</sup>As a sermon, or Homily, was ordered for every Sunday, this had the effect on Sundays of abrogating the Lesser Hours.

<sup>2</sup>This marks an important change for the older form of praying for the *present* felicity of the departed.

# XX

## Royal Injunctions for the Bishop of Westminster.

1547.

THESE injunctions form part of the Royal Visitation of 1547. They were sent to all the bishops. For example, they are found in *The Oxford Register* (I, p. 53). They have not been previously printed in their present form. Cardwell gives them, somewhat incorrectly (*Doc Ann.* I. p. 31), as the general set for the bishops. The see of Westminster was short lived. It was erected under Henry VIII's scheme of New Foundations, and dissolved in 1550, Thomas Thirlby, its solitary bishop, being translated to Norwich. In 1554 he was translated to Ely, but deprived in 1559 for refusing the Oath of Supremacy to Elizabeth. He died in 1570.

[Transc. *The Thirlby Register*, f. 265<sup>v</sup>.]

*Injunctions given by the most excellent Prince Edward the Sixth by the grace of God . . . To the Rev. Father in God Thomas Bishop of Westminster in his Highness's visitation.*

1. *First*, You shall to your uttermost wit and understand- Ryl Injcts  
ing see and cause all every and singular the King's Injunc- (1547).  
tions heretofore given or hereafter to be given from time  
to time in and through your diocese duly, truly and faithfully  
to be kept observed and accomplished.

2. *Item*, You shall personally preach in your diocese every No. 8. Ryl  
quarter of a year once at the least, that is to say once in your Arts (1547)  
Cathedral Church and thrice in three other several places of  
your diocese whereas to you shall seem most convenient  
and necessary, except you have a reasonable excuse to the  
contrary.

3. *Item*, You shall not retain into your service or house- No. 13. *ibid*  
hold any chaplain or chaplains but such as be learned and  
able to preach the Word of God; and those you shall cause  
to exercise the same.

4. *Item*, You shall not give Orders to any person or per-



xx] *Royal Injunctions for the Bishop of Westminster* [1547  
sons not being learned in holy Scripture, neither deny them  
that be learned in the same and of honest conversation and  
living.

5. *Item*, You shall not at any time or place preach or set  
forth unto the people any doctrine contrary or repugnant to  
the effect and intent contained and set forth in the King's  
Highness' Homilies, neither yet admit or give licence to  
preach to any other within your diocese but to such as you  
shall know or at the least assuredly trust will do the same.  
And if at any time by hearing or by report proved you shall  
perceive the contrary, you shall incontinent inhibit that  
person so offending, and punish him and revoke your licence.

ALL WHICH and singular Injunctions you shall inviolably  
observe and keep upon pain of the King's Majesty's dis-  
pleasure, and as you will answer for the contrary.

Given the xxix day of August in the Chapter House of  
the Cathedral Church of St Peter's of Westminster the first  
year of the reign of our said Sovereign Lord King Edward  
the Sixth.

Anthony Cooke, Johannes Godsalue, John Gosnolde,  
Christopher Nevinson, John Madew.

## XXI

### Royal Injunctions for Westminster Diocese.

1547.

THESE injunctions form part of the Royal Visitation, and are dated September 3, 1547. They have been incorrectly printed by Strype (*Ecc. Mem.* iii, 1, p. 47). They are unnumbered in the Register.

[Transc. *The Thirlby Register*, f. 265<sup>v</sup>.]

*Injunctions given in the King's visitation by us, Sir Anthony Cooke, Knight; Sir John Godsalue, Knight; John Gosnolde, Esq.; Christopher Nevinsonne, Doctor of Law; and John Madew, Doctor of Divinity, Commissioners specially appointed by the King's Majesty to visit the diocese of Westminster, London, Norwich and Ely; To the right reverend Father in God, Thomas, Bishop of Westminster.*

1. *Imprimis*, In consideration that above and before all things, such ways and means are to be sought for, whereby the people may learn to know their duties to God, their sovereign Lord the King, and one to another, you shall cause every Sunday Divine Service to be done and ended in every parish church within this city of Westminster before nine of the clock<sup>1</sup> the same day, to the intent that the priests and the laity of this city may resort to the sermon to be made in your cathedral church, except they have a sermon made and preached in their own parish churches.

2. *Item*, That whereas by the ignorance of the clergy not only God's glory is greatly obscured, but also the same clergy much disdained and evil spoken of by some of the laity, you shall cause that every parson, vicar, chantry-priest and other stipendiary within this [city] of Westminster be present at every lecture of divinity to be made within the college of St Stephen, except they or any of them have some reasonable let, to be allowed and admitted by your Chancellor, Com-

No. 33. Ryl  
Injcts(1547).

<sup>1</sup>Apparently a similar order was given for the diocese of London (*Narratives of the Reformation* p. 23).

xxi]      *Royal Injunctions for Westminster Diocese*      [1547  
missary, or other officer for that purpose, or the reader of  
the said lecture.

3. *Also* you, your Chancellor, Commissary, and other exercising jurisdiction ecclesiastical under you, shall proceed in all kinds of causes *summariè et de plano, sine figura et strepitu judicii*: and shall give sentence in every cause within four assignations after the term, *ad audiendam sententiam finalem*.

ALL WHICH and singular injunctions you shall inviolably observe and keep, upon pain of the King's Majesty's displeasure, and as you will answer to the contrary.

Given at Westminster the third day of September, in the first year of the reign of our Sovereign Lord Edward the Sixth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and in earth of the Church of England, and also of Ireland, the Supreme Head.

Anthony Cooke. John Godsalue. John Gosnolde.

Christopher Nevinson. John Madew.

<sup>1</sup>This is an ancient phrase describing summary procedure in ecclesiastical courts. The exact purport of it was a matter of question among lawyers, and a decision on it was given by Clement V (1305-1314) (Clem., Lib. V, Tit. xi, c. 2.); but the phrase is considerably older than this, and in a slightly different form is found in the Canons of the Fourth Lateran Council, 1215 (Decret. Lib. V, Tit. i, c. 25). Compare Parker, *Correspondence*, App. No. 11.

## XXII

### Royal Injunctions for Cathedrals.

1547.

THESE injunctions are general, and intended for all Cathedral and Collegiate bodies. They are prefaced by a short analysis in the source from which they are copied, which being unimportant is omitted. A copy of them (without this analysis) and written in various hands may be seen in the *Harleian MSS.* (vol. cccxci, 1). Traces of them are found at various Cathedrals and Collegiate Churches, e.g., York and Lincoln, and S. George's, Windsor. (See Nos. xxvi, xxvii, and xxxix.) Each Cathedral received this general set, which is unsigned, as well as a special set signed by special commissioners.

[Transc. *Winchester Cathedral Documents*, 1, p. 184.]

*Injunctions given by the most excellent Prince Edward the Sixth, King of England, France, and Ireland, Defender of the Faith, and of the Church of England and also Ireland in earth the Supreme Head, in his Highness' visitation to the deans, subdeans, chanters, chancellors, treasurers, archdeacons, prebendaries, peticanons, vicars and all other ministers in every cathedral church of this realm to be observed of every of them in their offices and degrees, as far as to them shall appertain, for the advancement of God's honour, increase of virtue, and for a good order to be had amongst them.*

1. *First*, they shall observe and cause to be observed, not only in their own church, but also in all other churches appropriate unto them, and in all other places under their jurisdiction, all and singular injunctions given to the clergy as far as they shall concern them or any of them. Ryl Injcts  
(1547)

2. *Item*, that they shall cause all doles and alms founded and ordained in their churches to be truly done and made according to the tenor and effect of their foundations and other ordinances.

3. *Item*, that they shall not haunt or resort to taverns or ale-houses or give themselves to drinking, dicing, carding, hunting, hawking, or any other unlawful games, but shall, No. 8. Ryl  
Injcts (1547),  
and note.



after service is done, give themselves to reading and studying of holy Scripture and of the good expositors thereof, or to some other virtuous or godly exercise.

4. *Also*<sup>1</sup> they shall be present at all sermons preached within their churches, and cease from all other Divine Service during the time of the same; and that they may the more conveniently attend upon the said sermon they shall omit the Prime and Hours.

5. *Item*, they shall not suffer any suspected woman to resort unto their houses or chambers, nor shall resort to any such woman in any other place.

6. *Item*,<sup>2</sup> that they shall in all their masses pray for the prosperity of the King's Majesty by name, saying the collects appointed for that purpose.

No. 17. *ibid.*

7. *Item*, they shall read as well the Injunctions given by the King's Majesty to his clergy, as also these injunctions, yearly once every quarter in the Chapter house and have the true copy of them hanged up there, so as every man may have convenient access to read the same.

8. *Item*, they shall make a library in some convenient place within their church, within the space of one year next ensuing this visitation, and shall lay in the same Saint Augustine's, Basil, Gregory Nazianzen, Jerome, Ambrose, Chrysostom, Cyprian, Theophylact, Erasmus, and other good writers' works.

9. *Item*, they shall not swear, nor blaspheme the name of God, nor use any wanton, filthy, checking, scornful, or taunting words; but their communication shall be honest without contention, virtuous, gentle, learned, and tending to the edification of other.

10. *Item*, they which be bound to keep hospitality by the ordinance of this church<sup>3</sup> shall do the same measurably, without excess, according to their portion and shall relieve there-

<sup>1</sup>According to the Henrician Statutes for Cathedrals, special provision was made for the enforcement of sermons (*Winch. Cath. Docs.*, p. 151).

<sup>2</sup>This is provided for in the Henrician Statutes (*Winch. Cath. Docs.*, p. 165).

<sup>3</sup>In all Cathedral bodies it is ordained that certain people be resident and keep hospitality, e.g., *The Office of Dean* in the Henrician Statutes (*Winch. Cath. Docs.*, I, p. 146).

with the poor wayfaring men, honest and needy persons, and especially such as the poor ministers of this church.

11. *Item*, they shall have every day some part of the holy Scripture read in English at this table in the time of their meals, to the intent they having communication thereof may utterly avoid all other slanderous and unfruitful talking.

Nos. 10 and  
11. Latimer's  
Injcts for S.  
Mary's,  
Worcester  
(1537).

12. *Item*, they shall observe and cause to be observed the foundation and statutes<sup>1</sup> of this church, which be not contrary, repugnant, or derogatory to these injunctions.

13. *Item*, they shall not take for any colour or cause above the sum of £20<sup>s</sup> of any prebendary, which will enter his residence, being a man of honest conversation, good learning, able to preach, and using the same, and that may dispend clear above £40 yearly, and hath a convenient mansion house to keep his residence in.

14. *Item*, they shall lay in the choir two Bibles of the largest volume in English for the ministers to read upon, and two other of like sort in the body of the church, in such meet and convenient places, as every person coming thither may have recourse to the same.

No. 7. Ryl  
Injcts  
(1547).

15. *Item*, they shall give and bestow the benefices being of the patronage of this Church to honest and learned men; and in no wise to over-rate the same with any pension or other charge.

16. *Item*, they shall cause yearly one inventory indented to be made of all and singular vestments, ornaments, jewels, plate, money, and other movable goods belonging to their churches, and the one part of the same to remain in the custody of the Dean, and the other in the common hutch.

No. 5.  
Heath's  
Injcts for  
Roch. Cath.  
(First set,  
1543).

17. *Item*, that in the cathedral churches of the Old Erections,<sup>3</sup> every prebendary resident and every other prebendary

<sup>1</sup>Every Cathedral was governed by certain customs and Statutes, in some cases running back to ancient times, in others provided by Henry VIII. This injunction is very important, as shewing the intention of over-riding the Statutes by Royal Injunctions.

<sup>2</sup>According to the old system, any prebendary could claim to come into residence if he wished, on certifying that he was in possession of a certain assessed income (here £40). A custom had grown up of demanding an entrance fee, and the King limits this to £20.

<sup>3</sup>For the churches of the New Foundation, see Introduction to No. xv (p.91).

not resident having a prebend to the yearly value of £20, and every other which hath any dignity there, shall in order and course every Sunday preach or cause to be preached the word of God purely and sincerely in the same church; and the Dean for his dignity and prebend shall preach or cause to be preached two sermons every year in the same church that is to say one upon Christmas Day, and another upon Easter Day.

18. *Item*, they that have ecclesiastical jurisdiction under us shall not commit the administration of the deads' goods unto any person, except the same do first make faith before them that the dead to his knowledge died intestate, or made a sufficient testament, but the executors named therein did renounce and refuse to execute the same, or else for some lawful cause was prohibited to take upon them the execution thereof.

19. *Item*, to the intent there may be one uniform order in keeping of Divine Service within all cathedral and collegiate churches of this realm, and for the avoiding of riot and divers inconveniences, which have happened by the ministers of such churches wherein they were wont to rise at midnight to Mattins; the King's Majesty willeth and commandeth that the Dean and all the prebendaries and other ministers of those churches shall surcease from singing of Divine Service in the night time, and that the Dean, prebendaries, and all ministers of the same churches from the viij<sup>th</sup> day of this month of October evermore begin Mattins at six of the clock in the morning.

20. *Item*, in every cathedral church where no free grammar school is founded already within the close nor hath any such school near adjoining unto it founded by any person, the King's Majesty willeth that of the common lands and revenue

The scheme for *Bishoprics to be made* and for *Places to be altered*, is in Henry VIII's writing, in Cotton MSS. Cleop. E. 4, 304. It is partially printed in Burnet i, 421, and in facsimile in Henry Cole's *Henry the 8's Scheme of Bishoprics* (1838). Cole has also printed the scheme from a longer manuscript in the (Augmentation) Record Office, which would seem to be Henry's original scheme, with particulars of each see, enlarged at different times by different persons.

of this Church shall be ordained, and kept, and maintained, perpetually a free grammar school; the master to have yearly twenty marks and his house rent free; and the usher yearly 6*l* 13*s*. 4*d*. and his chamber free.

21. *Item*, that the common seal<sup>1</sup> of every cathedral and collegiate church shall be surely kept under three keys, whereof the Dean, provost or master to have one, and the other two to remain in the custody of two prebendaries resident, or two fellows of the College.

22. *Item*, they shall find choristers as have served in the church five years or more, or hath their voices changed, at some grammar school and give them yearly 3*l* 6*s*. 8*d*. out of the revenues of the common lands for the space of five years. No. 12.  
Heath,  
*op. cit.*

ALL WHICH and singular injunctions they shall inviolably observe, under pain of deprivation or sequestration of their fruits, revenues, and other commodities, until they have done their duty as they be bound in the same.

<sup>1</sup>The custody of the common seal was provided for by the Henrician Statutes (*Winch. Cath. Docs*, p. 161).



# XXIII

## Royal Injunctions for Canterbury Cathedral.

1547.

THESE injunctions are based on the Henrician statutes given to Canterbury Cathedral when the monastic see was refounded as a secular chapter. They were administered in the Royal Visitation of 1547 and have not been previously printed. The manuscript from which they are copied is among the Parker Collection at Corpus Christi College, Cambridge. The side-notes are probably in Parker's hand. The signatures at the foot are the autograph signatures of the visitors. The items are unnumbered in the MS.

[Transc. *Corpus Christi Coll. Camb. MSS.* vol. cxx, p. 56.]

*Injunctions given to the Dean and Chapter of the Cathedral Church of Canterbury in the King's Majesty's Visitation by authority of his Highness' commission given to his Majesty's Commissioners whose names are subscribed in the first year of the reign of our sovereign Lord Edward the VI by the grace of God King of England, France and Ireland, Defender of the faith and in earth next and immediately under Christ Supreme Head of the Church of England and also of Ireland.*

De electione nulla fit mentio. 1. First, forasmuch as it doth appear by the incorporation or foundation of the said cathedral church under the great seal of England that the election admission deposition and excluding of all the ministers of the said church appertaineth unto the dean the words of the which letters are as followeth: "Volumus facere constitucere admittere et acceptare episcopi sunt functiones: eligere et nominare patroni. In academiis priora omnia cancellarii

This is the same as in the Henrician letters patent for Winchester (*Winch. Cath. Docs*, 1, 42). Reference is made to the same volume in the following notes to the Statutes, given by Henry to Winchester at this date, since the Canterbury Statutes are not easily accessible. The whole set of statutes given to the Cathedrals of the New Foundation at this time followed the same line *mutatis mutandis*. The chief differences between those of Canterbury and those of Winchester were, that provision was made in the former for the Cathedral School, and for the body of Six Preachers peculiar to Canterbury. (The Henrician Statutes for Canterbury are found in *Corpus MSS.* vol. cxx, p. 15.)

etiam et per præsentes concedimus præfatis decano et capitulo dictæ ecclesiæ cathedralis Christi Cant. et successoribus suis quod decanus ecclesiæ cathedralis illius pro tempore existens omnes et singulos ejusdem ecclesiæ cathedralis inferiores officarios et ministros ac alias prædictæ ecclesiæ cathedralis Christi Cant. quascunque personas, prout casus seu causa exiget, faciet constitui admittet et acceptabit de tempore in tempus imperpetuum: Ac eos ac eorum quemlibet sic admissos vel admissum ob causam legitimam non solum corrigere sed etiam deponere et ab eadem cathedrali amovere et expellere possit et valeat; Salvis nobis heredibus et successoribus nostris titulo jure et auctoritate decanos præbendarios et omnes pauperes ex liberalitate nostra ibidem viventes de tempore in tempus nominandi et præficiendi qualitercunque et quotiescunque ecclesia cathedralis prædicta de decano præbendariis vel pauperibus prædictis vel eorum aliquo per mortem vel aliter vacare contigerit, Aliquo in præsentibus superscriptis in contrarium inde non obstante."

sunt aut eius vicegerentis. In ecclesiis cathedralibus aut collegiatis hec omnia ad decanum gardianum vel propositum spectant. Priora inquit (?) electio vero seu nominatio ad totum capitulum pertinet.

We think and determine for the avoiding of all debates and contentions that the said foundation shall inviolably be observed and the words above rehearsed touching the prerogative of the Dean to take effect to all intents and purposes. And whereas there hath been a statute made sithence without the consideration of the said foundation and also seeming contrary to the same which neither is strengthened with the King's Majesty's letters patents neither yet seemeth unto us any otherwise authentic than that it is subscribed with the hands of the bishops of Chichester and Worcester, and Dr Cockes whose commission for the making thereof doth not appear unto us. The words of which statute for this purpose are these, *Eligentur autem per decanum aut eo absente per vicem decani et capituli*: We do expound that statute in this sort That the Dean being present that is to say within the realm shall have full authority according unto the words of the foundation above rehearsed to elect appoint admit and exclude, if case so do require, all and every the said ministers being not reserved by words of the said foundation, without calling thereunto the chapter or any other man: And in his absence, which is meant without the realm, the same to be

violenta interpretatio

done by the vicedean and the chapter. Which interpretation we determine to be used in the statute of the election or admission of the scholars and all others not being reserved as is beforesaid to his Majesty by words of the foundation above said so as the election and admission of the said scholars, the Dean being present that is to say being within the realm, shall be at the disposition only of the Dean. And in his absence, that is to say when he shall be out of the realm, the appointing of them to be at the disposition of the vicedean and the chapter, and the admission of them to be at the disposition of the vicedean and the schoolmaster for the time being.

No. 32. Ry1  
Injcts(1547)

2. *Item*, that in consideration of the sermon or else the Homilies to be made on the holy days, no Lady Mass on those days shall be sung in the quire.

3. *Item*, all sequences<sup>1</sup> to be omitted and hereafter no more to be sung in the quire neither working day nor holy day.

4. *Item*, that no peticanon vicar or other minister shall be licensed to be absent<sup>2</sup> from the church more than lx days by the year to be taken either all together or else sundry times unless it shall be upon some urgent cause to be approved by the Dean or in his absence by the vicedean and two of the senior prebendaries being present, the day of their going out of the house and the day of their returning to be accounted for none. And in case any of them shall be absent in the whole year any more than the said lx days without a cause to be approved as is aforesaid, to be accounted *eo facto* deprived and expelled.

5. *Item*, that all and every such minister as upon reasonable causes shall be licensed (the Chanter only except) by the Dean or in his absence by the vicedean to go out of the town, shall and may be absent during the time of their licence without any deputy to be appointed for the supplying of their place.

6. *Item*,<sup>3</sup> that respect be had in the licencing of them to go abroad that ever a sufficient number do remain for the furniture of the quire.

<sup>1</sup>The Sequence was one of the latest additions to the music of the Mass. It was in rhythmical or metrical form, and was attached to the "Alleluia." sung between the Epistle and Gospel.

<sup>2</sup>See Statute "De Residentia Ministrorum."

<sup>3</sup>This was provided for by the Statute "De Residentia Canonicorum."

7. *Item*<sup>1</sup> that all such pains as are appointed for the absence of the ministers shall from time to time be put into execution And the perditions to go to the use of such as shall be present according to the statute. And touching the vicars the determination of the chapter to be put in execution.

8. *Item*, that from henceforth no talking nor jangling be used in the quire; wherein the offenders (if at the third monition they do not desist from their lewd demeanour in that part) to be deprived and expelled by the Dean being present or being absent by the vicedean and three of the senior prebendaries present at that time.

9. *Item*, that all psalms shall be sung with such leisure and deliberation as the pronouncing of them may be perceived both by the singer and of the hearer. The letter thereof to be punished at the discretion of the Dean and in his absence of the vicedean.

10. *Item*, that usher shall every day enter into the school by six of the clock and the schoolmaster by seven there to continue until eight of the clock be stricken and then to go at their liberty until nine of the clock and then to return and so continue till eleven of the clock: and at one of the clock they shall return again to the school and there continue till three and then to go at their liberty till four of the clock and then to return and there to continue till five, under pain after three monitions to be deprived.

11. *Item*, that such as are bound to preach<sup>2</sup> by order of the statute shall not do the same by a deputy but in their own persons unless they be either impotent or aged or shall have any other reasonable excuse to be approved by the dean or in his absence by the vicedean.

12. *Item*, that after the feast of All Hallow tide next ensuing no prebendary nor preacher shall board in the town, but that the statute in that part to be in any wise observed, the same statute also to be observed touching the peticanons and vicars as many of them as have lodging within the house under pains that the prebendaries doing the contrary shall for every day so doing lose the sum of xv<sup>d</sup>, the profit thereof to be divided

<sup>1</sup>Penalties were provided by the Statute "De Residentia Ministorum."

<sup>2</sup>See Statute "De Concionibus in Ecclesia nostra habendis."



xxiii] *Royal Injunctions for Canterbury Cathedral* [1547  
to such of the other prebendaries as shall keep house. The  
peticanons and vicars to lose every day iij<sup>d</sup> the same to go to  
the contributions of their common hall.

13. *Item*, that between this and Midsummer convenient  
chambers be appointed for all the preachers, peticanons and  
vicars, the schoolmaster and the usher, or at the least for so  
many of them as be unmarried.

14. *Item*, that there be no gaming used in either of the por-  
ters' lodges under pain after the second monition the porters  
to be deprived.

15. *Item*, that all the prebendaries, peticanons, vicars and all  
other ministers being lodged within the circuit shall not be  
forth of the gates in winter after nine of the clock in the night  
neither nine and a half in the summer under pain.

16. *Item*, that no prebendary, vicar or peticanon or any  
other minister of the house permit any suspect person to haunt  
unto his lodging under pain of deprivation and loss of their  
rooms and promotions.

17. *Item*, that the Dean, and in his absence the vicedean with  
one or two of the prebendaries, shall at the least once every  
quarter visit the grammar school and examine as well the  
diligence of the schoolmaster and usher as how the scholars do  
profit.

18. *Item*, that the common garden shall at the costs of the  
house between this and Easter be made plain and all hedges  
and other severing divisions to be taken away; and the place  
being made handsome to be hereafter for a common walking  
place of the prebendaries and a place for the children to play  
in at all such times as it shall seem good to the schoolmaster to  
license them to go further for their pastime.

No. 9. Ry1  
Injcts for  
Cathedrals  
(1547). 19. *Item*, that from henceforth there be used among the  
ministers of the church no manner of contention, brawling,  
chiding or any occasion of anger or falling out with one  
another specially within the precinct of the house. And in case  
there shall happen any such debate between person and per-  
son either that any one shall give occasion by words whereby  
the other may be provoked to vie or anger, then upon know-  
ledge thereof the parties to be called before the Dean and in  
his absence before the vicedean and one or two of the eldest

prebendaries being present; and which of them (after due examination) shall be found to have offended the same for the first time to have a sharp monition, for the second time to lose one month's wages, and the third time utterly to be deprived. And if it shall happen in any debate or contention any stripe to be given then he that shall so first strike *eo facto* to be expelled.

20. *Item*, that none of the house, without a reasonable cause to be proved by the Dean and in his absence by the vicedean, having lodging within the house shall be abroad out of the gates under pain for the first time to be monished, and the second to lose iij<sup>s</sup>. iv<sup>d</sup>, and the third time to be expelled.

21. *Item*, that forasmuch as the vergers or ministers that [*sic*] must attend upon the Archbishop and the Dean and be occupied in service about the choir, they shall be exempted from all kinds of other services which the bellringers are bound to have, as sweeping and so forth.

22. *Item*, that henceforth all masses by note shall be sung within the choir at such time as heretofore they have been used to be sung in other places of the church.

23. *Item*, that the sermon time one or two bellringers shall be appointed by course to keep the chapter house door to the intent that the noise of the people disturb not the preacher of the word of God.

24. *Item*, two chapters of the Bible to be read in the choir one in the morning immediately after Mattins and another the evening after *Magnificat* to be read by the peticanons, the eldest of them to begin and so by course unto the last of them; and then the eldest to begin again with the like continuance as is above written; and from this no minister to be absent. No. 21. Ryl Injcts (1547).

25. *Item*, the choristers to have from henceforth the crown shaven no more; their heads nevertheless to be kept short.

26. *Item*, the Dean to enjoy all manner of prerogatives, grants and authorities given unto him either in the foundation of the house either in the survey of the same, any statute made since to the contrary notwithstanding.

ALL WHICH and singular injunctions and interpretations we require and straightly charge in the King's Majesty's behalf

xxiii] *Royal Injunctions for Canterbury Cathedral* [1547  
as well the Dean and prebendaries as all other ministers to  
keep and observe as they tender his Highness' pleasure and  
regal authority.

In witness whereof we being visitors at this present have  
hereunto put our hands and have caused also the seal which  
we use in this visitation to be put unto the same the xxij<sup>th</sup>  
day of September the year above written.

Jo. Masone. Jacobus Hales. Symon Bryggs.  
ffraunces Cave.

## XXIV

# Royal Injunctions for Winchester Cathedral.

1547.

THESE injunctions form part of the Royal visitation of 1547. They are prefaced by an analysis of the several items, which is omitted here as unimportant. It may be seen in the source from which these are taken. Winchester was transformed into a secular see in 1541, and received a set of statutes from Henry VIII in 1543.

[Transc. *Winchester Cathedral Documents*, II, p. 180.]

*Injunctions given to the Dean and Chapter of Winchester by Sir James Hales Knight, Frances Cave Doctor of the Law, and Simon Briggs Doctor of Divinity, Commissioners of our sovereign lord King Edward the Sixth, by the grace of God King of England, France, and Ireland, Defender of the Faith; and in earth next under God of the Church of England and also of Ireland the Supreme Head; in his Highness' general visitation in the first year of his Majesty's reign.*

1. *First*, in consideration that the King's Highness' Injunctions doth appoint certain chapters both of the Old and New Testament, with Homilies and sermons, to be read and used in the time of Divine Service, it is ordered and decreed by the King's said commissioners that from henceforth all manner of sequences accustomed to be sung and read in the Cathedral Church of Winchester shall utterly surcease and be no more used.

No. 21. Ry  
Injcts(1547).  
No. 32. *ibid.*  
No 3. Ryl  
Injcts for  
Cant. Cath.  
(1547), and  
note.

2. *Item*, that as well all manner of ecclesiastical persons of this said Church (the Dean and prebendaries only excepted), as other ministers of the same, not being artificers or other handicraft's men, shall every working-day, immediately before Evensong, resort together to the Church, where every one of them by course shall openly, plainly, and distinctly read daily one chapter of the Old Testament in English, until they have orderly and by course read over the Old Testament, and then to begin the same again continuing so the



xxiv] *Royal Injunctions for Winchester Cathedral* [1547

reading thereof from time to time. And so likewise immediately before Mass shall read one chapter of S. Paul's Epistles every working-day, when there is no lecture of divinity read openly and distinctly; which done, they shall begin the Canonical Epistles, which also ended, they shall begin again the said Epistles of S. Paul, and so continue.

3. *Item*, that the sermon henceforth shall be preached between Mattins and Mass, and that all manner of ecclesiastical persons and other ministers of this church shall be present at the said sermon. And on such days as the sermon is preached our Lady mass and Prime and the Hours to be omitted.<sup>1</sup>

4. *Item*, forasmuch as it appeareth in the King's Highness' visitation before the said commissioners that certain of the prebendaries of this Church as well such as be absent as other being resident do many times neglect to preach their sermons at their turns, as by their statutes they are bound to do,<sup>2</sup> whereby the people are not only untaught, but also much godly exercise in the knowledge of Scripture thereby omitted; the said commissioners for a reformation thereof have ordered and decreed that every prebendary within this said church shall from henceforth, either by himself, or by his sufficient deputy, preach a sermon in the said church when and so often as his turn and course cometh. And in default thereof, he shall forfeit twenty shillings to be levied by the Dean of this Church of such fruits and emoluments as cometh of his prebend, the one half to remain to the Dean and residentiaries to the use of their dividend, and the other half to be faithfully distributed unto the prisoners [and] poor people of the city of Winchester, at the discretion of the Dean and chapter for the time being.

No. 25. Ryl 5. *Item*, that all manner of choristers of this said Church  
Injcts for shall from henceforth suffer their crowns to grow and be no  
Cant. Cath.  
(1547).

<sup>1</sup>Heath's Injunctions (second set) No. 7 (1543), ordered prime and the hours to be omitted to facilitate the singing of the Lady Mass; the Royal Injunctions (1547), No. 36, ordered prime and the hours to be omitted when there was a sermon or homily; the Ryl Injcts for Cant. Cath. (1547), No. 2, ordered no Lady Mass when there was a sermon or homily. This injunction combines the last two.

<sup>2</sup>Each Canon was bound to preach four sermons each year in English, by himself or his deputy (*Winch. Cath. Docs*, I, p. 151).

1547] *Royal Injunctions for Winchester Cathedral* [xxiv  
more shaven, but only their hair to be rounded and clipped  
short.

6. *Item*, forasmuch as it is both godly and much standing with the order of charity, and very consonant unto a Christian man's life that all men should study to avoid any occasion of discord and disdain, especially such as be men of the church; and forasmuch as both divers persons both of the clergy and of the laity cannot well allow and favour such of the King's subjects as either do read or talk of the Scripture, minding to advance the King's Majesty's proceedings in setting forth of God's Word and Christ's true religion, the said Commissioners intending a uniform concord and quiet to be nourished among the King's subjects within this Church, city, and diocese of Winchester, have ordered and decreed that henceforth no manner of ecclesiastical person, or other minister of this Church, shall discourage any manner of person (having licence thereunto) from reading of Scripture or communing thereof, or reading or communing of the doctrine set forth in the King's Injunctions and Homilies, nor shall name them heretics,<sup>1</sup> new fellows, or by any other disdainful names of reproach; but shall with honest and gentle admonitions, without brawlings or convitious words, exhort all such as abuse themselves in reading or communing to use the Word of God reverently to their edifying, and shall not in any wise refuse or exclude them from their companies, at any time when occasion shall be offered that they may come together charitably and Christianly.

No. 7. Ryl  
Injcts(1547).

7. *Item*, that from henceforth the Dean, prebendary, nor other ecclesiastical person of this Church, or any minister of the same, shall use to wear any manner cope of cloth.<sup>2</sup>

<sup>1</sup> In 1539 Henry VIII issued a "Proclamation for Uniformity in religion" (Strype, *Ecc. Mem.*, i, ii, p. 295), forbidding the people to dispute over the Bible, and ordering them not to revile one another, or call one another "papist or heretic," unless they could prove it. Wilkins (iii, 810) assigned this document, which is undated, to 1536. It clearly belongs to the middle of 1539.

<sup>2</sup> The cloth cope, or *capa nigra*, was ordinarily worn over the surplice by the ecclesiastics at choir offices, except on occasions, where, for special reasons, it was discarded, and they appeared in their surplices. This marks the disappearance of these from the choirs of the churches. For an illustration, see Rock, *op. cit.* ii, p. 41.

The injunction does not touch the silk copes.

## Royal Injunctions for Winchester College.

1547.

THESE injunctions, forming part of the Royal Visitation were administered before Christmas, 1547, by the same commissioners as administered those for Winchester Cathedral.

[Transc. Wilkins, iv, 8.]

*Injunctions given to Winton Coll. by Sir James Hales, Kt., Francis Cave, Dr.; and Simon Bridges, D.D.; Commissioners of King Edward VI in his Highness' visitation., 1 E. VI.*

1. *Item*, It is ordered and decreed by the King's said commissioners, that from henceforth the Bible shall be daily read in English, distinctly and apertly, in the midst of the hall, above the hearth, where the fire is made both at dinner and supper.

2. *Item*, That as well all the scholars of the said College and foundation, as other coming to the said school, being able to buy the New Testament in English or Latin, shall provide for the same betwixt this and the Christmas next coming, to the intent that they may every Sunday and other holy-day exercise themselves wholly in reading thereof, setting apart all other exercises of profane authors; and that the Warden and schoolmaster, or such as the Warden in his absence shall appoint, shall diligently from time to time examine them of their exercise in that behalf.

3. *Item*, That the Warden, and in his absence such one as he shall appoint, shall from henceforth every Sunday and holy-day, not being principal, or octaves of principal, immediately after dinner read unto the scholars of this school some part of the Proverbs of Solomon for the space of one hour, which book ended, he or his sufficient deputy shall begin the Book of Ecclesiastes, which also ended, they shall begin then again the said Proverbs, and so continue; the said lecture to

1547] *Royal Injunctions for Winchester College* [xxv  
begin on this side of Christmas next, videlicet, anno Domini  
1547.

4. *Item*, That from henceforth the said scholars shall use no other Primer, than that which is set forth by the King's authority, the Latin Primer for them that understand Latin, and the English Primer for them that understand not Latin, to use which of them he liketh best for his edification. No. 34. Ryl  
Injcts(1547).

5. *Item*, The Warden and schoolmaster in all lectures and lessons of profane authors, shall confute and repel by allegation of Scriptures all such sentences and opinions, as seem contrary to the word of God and Christian religion.

6. *Item*, That every scholar of this foundation, and other coming to the said school, shall provide with all convenient expedition for Erasmus' *Catechism*,<sup>1</sup> wherein the Warden or his sufficient deputy, every Sunday and holy-day, shall read some part thereof, proving every article thereof by the Scripture, and exercise the scholars at such time therein.

7. *Item*, That all graces to be said or sung at meals, within the said College, and other prayers, which the said scholars or children are bound to use, shall be henceforth said or sung evermore in English; that they shall henceforth omit to sing or say "*Regina Caeli*," "*Salve Regina*,"<sup>2</sup> and any suchlike untrue or superstitious anthem. No. 34. Ryl  
Injcts(1547).

8. *Item*, As well every minister and ecclesiastical person in the College, as other laymen and servants, shall abstain from all manner of ribald words and filthy communication and other uncomely and light demeanour, lest the tender youth, hearing and conceiving the same, may thereby be infected and provoked to vice.

<sup>1</sup>The scope of this Catechism is explained by the title "[*Catechismus*]"—a plain and godly exposition, or declaration, of the common creed (which in the Latin tongue is called *Symbolum Apostolorum*), and of the Ten Commandments of God's law, newly made and set forth by the famous clerk, Master Erasmus of Rotterdam" (Redman, London, 1533).

<sup>2</sup>The "admonition to the reader" in Marshall's "*Primer*" (1535) protests against the "slander done unto the redemption which we have in Jesu Christ, commonly comprised in . . . some of their anthems . . . as *Salve Regina*" (Burton, *Three Primers*, p. 6.)

*Regina Caeli* is another antiphon of the Blessed Virgin which was considered to be subject to the same objections.



9. *Item*,<sup>1</sup> Whereas four Bibles be appointed by the King's Highness' Injunctions to lie in the choir and body of the church, it shall be lawful for the scholars to carry and occupy one of the said Bibles to and in the hall, and another of them in the school, so that they render them to the church and choir afterwards.

10. *Item*, That as well the said Warden, as every fellow and conduct, teaching the children, shall have for his and their pains one yearly stipend of the common goods of the College, taxed by the Warden, with the assent of the most part of the fellows; and the schoolmaster and usher to have the old accustomed stipend of common salts, and the Warden fellow or conduct to require no part thereof.

11. *Item*, That no person in the said College have the correction of the grammarians beside the Warden, schoolmaster, usher, and such fellow or conduct as shall teach them in the Warden's absence; and that there be no excessive correction, but that the same may be mitigated by the Warden's direction.

James Hales.

Francis Cave.

<sup>1</sup> This refers to the special order, No. 14 Ryl Injcts for Cathedrals (1547). No. 7 of the Ryl Injcts (1547) ordered only one Bible.

## XXVI

### Royal Injunctions for York Minster.

1547.

THE Royal Visitors administered three sets of injunctions to York Minster in the Royal Visitation of 1547: (1) The general cathedral injunctions (No. xxii); (2) a special injunction concerning choir copes; (3) a special set. The last two have not been previously printed in any generally accessible shape.

[Transc. *York Cathedral Statutes*, p. 63 (printed privately, 1900).]

*Injunctions given by the King's Majesty's visitors to the Dean, Prebendaries and all other ministers within the Cathedral Church of York.*

First for the avoiding diversity of apparel of the clergy in time of their service it is enjoined that the prebends, vicars choral, and all other ministers in this Church shall not hereafter wear, occupy or use in the choir or elsewhere any cloth cope or other vesture above their surplices in any wise differing (from) the uniform kind of apparel used most universally through this realm, but shall utterly lay away and forsake for ever the said cloth copes and use them no more.

No. 7. Ryl  
Injcts for  
Winchester  
Cath. (1547),  
and note.

*Injunctions given by the King's Majesty's Visitors in his Highness' visitation to the Lord Archbishop, Dean, Chapter and all other the ecclesiastical ministers of and in the Cathedral Church of York the 26th day of October Anno 1547.*

1. *Imprimis*, you shall, at all days and times when nine lessons ought or were accustomed to be sung, sing Mattins only of six lessons and six psalms with the song of *Te Deum laudamus* or *Miserere*, as the time requireth after the sixth lesson; and that daily from the Annunciation of our Lady to the first day of October you shall begin Mattins at six of the clock in the morning, and the residue of the year at seven of the clock.

No. 21. Ryl  
Injcts (1547).

No. 1. Ryl  
Injcts for  
Westminster  
(1547).

2. *Item*, You shall sing or celebrate in note or song within your said church but only one<sup>1</sup> mass that is to say High Mass only and none other, and daily beginning the same at nine of the clock before noon.

No. 21. Ryl  
Injcts(1547).

3. *Item*, That you shall daily from the said feast of the Annunciation to the said first day of October sing your Evensong and Compline without any Responds, and begin the same at three of the clock in the afternoon. The residue of the year to begin at two of the clock or half an hour after.

4. *Item*, You shall hereafter omit and not use the singing of any Hours, Prime, Dirges or Commendations,<sup>2</sup> but every man to say the same as he hath time or is disposed.

5. *Item*, You shall sing, say, use or suffer none other anthems<sup>3</sup> in your Churches but these two following, and such as by the King's Majesty and his most honourable Council hereafter shall be set forth.

Anthem: *Like as Moses lifted up the serpent in the wilderness even so was our Saviour Jesus Christ lifted up upon the Cross, that whosoever believeth in Him should not perish but have joy for ever, for God so loved the world that He gave His only-begotten Son, that such as believe in Him should not perish but have life everlasting.*

Verse: *Increase, O Lord, our faith in Thee.*

Response: *That we may work His pleasure only.*

Collect: *Let us pray. Most bountiful and benign Lord God, we Thy humble servants freely redeemed and justified by the Passion, Death, and Resurrection of our Saviour Jesu Christ, having our full trust of salvation therein, most humbly desire Thee so to strengthen our faith and illuminate us with Thy grace, that we may walk and live in Thy favour; and after this life to*

<sup>1</sup>This is the first visitation injunction to restrain the number of masses in a church. It appears later in Hooper's Articles, No. 30 (1551-52). It is only the sung masses that are touched by this injunction (Cf. No. 2 Ryl Injcts for Cant. Cath. 1547), and it implies abolition of the sung Lady Mass, which was generally the other sung mass, and perhaps a chapter sung mass.

*Dirge* is the name for Mattins of the Dead. *Commendations* is the service supplemental to this (See *Sarum Breviary*, II, 273-283).

<sup>3</sup>This order supersedes the series of Memorials commonly used in connexion with the Breviary services, and provides two new forms to take their place. The second collect is not a collect in form, but is taken out of the Litany.

*be partakers of Thy glory in the everlasting Kingdom of Heaven, through our Lord Jesus Christ. So be it.*

Another Anthem: *Be it evident and known unto all Christians that, through our Lord Jesus Christ, forgiveness of sins is preached unto you, and that by Him all that believe are justified from all things from the which you could not be justified by the law of Moses. So be it.*

Verse: *O Lord, for Christ's sake our Saviour:*

Response: *Accept and hear our humble prayer.*

*Let us pray. We sinners, do beseech Thee O Lord God to keep Edward the Sixth, Thy Servant our King and Governor, that it may please Thee to rule His heart in Thy faith fear and love, that he may ever have affiance in Thee, and ever search Thy honour and glory. That it may also please Thee to be His defender and helper, giving him the victory over all his enemies, through our Lord Jesus Christ. So be it.*

The residue of the day you shall bestow in godly and virtuous exercise, as in study and contemplation of God's most holy Word.

ALL WHICH and singular injunctions before written the lord archbishop of this Church, his chancellor, archdeacons, or official shall publish and send, or cause to be published, sent, and observed in and to every church, college, hospital, and other ecclesiastical places within his diocese.

6. *Item*, all services, collations, and lectures of divinity hereafter to be had or made in visitations, sceenes (*sic*), chapters, or at any other time or place shall not be used in the Latin tongue, but in the English, to the intent that every man having recourse thereunto may well perceive the same.

7. *Item*, all suits now had or hereafter to be had in any the ecclesiastical courts within this diocese shall be finished and ended within four sittings at the most after the answer made, or *litem contestatam*.

8. *Item*, that you shall see and cause all pains and mulcts as of any ecclesiastical person or minister within this Church for any his or their defaults, absences, or other cause hereafter shall be taxed and levied, to be put and converted to the box of the poor, and to be employed to no other use, division or purpose, upon pain of the law.



9. *Item*, that all ecclesiastical persons within this Church or elsewhere within this diocese, having any jurisdiction ecclesiastical, shall every three years, once by themselves, or some other lawfully substitute, visit the places subject to their jurisdictions, and there take order for all contempts accordingly upon pain of forfeiture of their exemptions and jurisdictions to the archbishop of the diocese.

*An Injunction given to the Dean and Chapter of York.*

John Hercie knight, Roger Tonge doctor in divinity, William Moreton esquire, and Edmund Farley, commissioners appointed for our most dread sovereign lord Edward the Sixth by the grace of God of England, France and Ireland King, defender of the faith, and of the Church of England and Ireland Supreme Head, in his visitation throughout the diocese and province of York, to our dearly beloved in Christ the Dean and Chapter of York sendeth greeting in our Lord.

Whereas lately complaint and relation was made by divers and sundry persons that you, having peculiar jurisdictions in and throughout all churches, places, parishes, and townships to your church or any minister of the same belonging and appertaining, and that many poor men and women heretofore making their recourse unto you for the probation of testaments, administrations of goods, and other like causes, have gone through with you in the same according to the King's laws in that behalf, notwithstanding forasmuch as due order and diligence of officers hath not been observed, neither any person appointed to the registering and safe keeping of such records as heretofore appertaineth, in such sorts that when copies and extracts of any such thing should be seen or sued forth, the same cannot be found or gotten, to the intent justice hereafter may be duly and truly to all persons ministered in this case, WE DO ORDER, decree, and enjoin you by the authority to us committed that neither you the Dean of the said Church, nor any other prebendary, canon, or other officer of yours, or any of yours or your successors, hereafter attempt, proceed, or go through with approbation, acceptance and insinuation of any testament, administration, or

inventory without the presence and actuary note of the common register of your chapter for the time being, and that you commit into his office and custody all such records, if you have any such officer; and if you have none such called the register or clerk of the chapter, that then you take such order amongst you for the safe keeping of such records as to the law shall be consonant, upon pain of the law, and as you will answer to the contrary. Data sub sigillo nostro primo Novembris, anno Domini millesimo quingentesimo quadragesimo septimo.

## XXVII

# Royal Injunctions for S. George's Chapel, Windsor.

(FIRST SET)

1547.

IN Nov., 1547, the Royal visitors administered this set of injunctions to the Dean and Chapter of S. George's Collegiate Chapel, Windsor. They form part of the Royal Visitation and have not been previously printed. As they correspond largely with the general Cathedral Injunctions printed above, they are not printed here in full. What appear to be the originals of all the S. George's visitations printed in this volume are in the Bodleian Library (*Ashm. MSS.*, No. 1123, No. 11).

[*Transc. Canons' Book* (S. George's, Windsor) and *Ashm. MSS.*, No. 1123, No. 11.]

*Injunctions given by the most excellent Prince Edward the Sixth by the grace of God King of England France and*

<sup>1</sup>(1) Edward III, by his letters patent, Aug. 6, 1348, founded in the chapel which had been built by Henry III (in honour of S. Edward the Confessor, and served by eight secular canons, but which was henceforth to be accounted that of our Lady, S. George the Martyr, and S. Edward the Confessor), a college of twenty-four secular canons, and twenty-four poor soldiers and other servants. Clement VI, by his bull, Nov. 30, 1351, authorized the Archbishop of Canterbury and William Edyngdon, Bishop of Winchester and Lord Chancellor at the time, to draw up statutes for this Collegiate Church; and by a further bull, Feb. 12, 1352, to the same he exempted the College of Windsor from all Episcopal jurisdiction, except that of the Bishop of Rome. Endowments were provided by grants of manors and by appropriations of rectories from time to time. The statutes were issued on Nov. 30, 1352, by William Edyngdon, for a warden, twelve secular canons, thirteen priest-vicars, four clerks, six choristers, twenty-six poor soldiers, a verger and sextons, etc. (The number of Knights of the Garter was twenty-six, including the King and Prince of Wales. Each Knight, therefore, had a priest and an almsman.) Edward IV increased the four clerks to thirteen and the six choristers to thirteen, making thus twenty-six choir folk. But, in 1442, he did away with all the almsmen. Henry VIII, by his will, provided for the endowment of thirteen; these were appointed by Queen Elizabeth in 1558, and five more were added by private endowment in 1631.

1547] *Ryl Injcts for S. George's, Windsor (1st set)* [xxvii  
*Ireland, Defender of the Faith and in earth Supreme Head of  
the Church of England and Ireland immediately under God,  
in his Highness' visitation to the dean, canons, peti-canons,  
chantry-priests,<sup>1</sup> vicars, clerks and other ministers of this the  
King's free Chapel or Collegiate Church within the Castle of  
Windsor, to be observed of every of them, in their offices and  
degrees as far as to them shall appertain, for the advancement  
of God's honour, increase of virtue, and for a good order to be  
had among them.*

Nos. 1-7=Nos. 1-7 *Ryl. Injcts. for Caths.* (No. xxii).

No. 8=No. 9 *ibid.*; No. 9=No. 10 *ibid.*; No. 10=No. 11  
*ibid.*; No. 11=No. 12 *ibid.*; No. 12=No. 14 *ibid.*; No. 13=  
No. 15 *ibid.*; No. 14=No. 16 *ibid.*; No. 15=No. 21 *ibid.*;  
No. 16=No. 22 *ibid.*; No. 17=No. 23 *ibid.*

18. These injunctions with other imprinted were delivered  
unto the said dean and chapter and other ministers of this  
church by the King's Majesty's Commissioners under-  
written, the 23rd day of November in the first year of the  
reign of our sovereign Lord King Edward the Sixth: and  
then order was taken by the said Commissioners that from  
henceforth the Litany which is set forth in English with all  
the Suffrages following shall be sung in the body of the said  
Church, according as it is prescribed in the King's injunc-  
tions given to all and singular his loving subjects, and none  
other procession or Litany to be had or used.

No. 23. *Ryl  
Injcts*(1547).

(<sup>1</sup>) Chantry priests continued at S. George's till the reign of James I.  
S. George's was specially exempt from the Chantry Act, 1547 (1 *Ed. VI*, c. 14.  
Hardy and Gee, *Documents*, p. 343).

A special Hall of Commons had been founded for them, apart from the Hall  
of Commons of the Petit-canons and Clerks. Both halls were now put down  
and the priests and clerks turned adrift upon the town. The plate from the  
Petit-canons' table—cups, saltcellars and spoons—was inventoried as "fit for  
his Majesty's service," and carried off, as "tending to superstitious uses."



## XXVIII

### Royal Injunctions for S. George's Chapel, Windsor.

(SECOND SET)

1547.

THESE injunctions were administered on the same day as the previous set. They are the particular injunctions for S. George's, Windsor, as the other were the more general set delivered to all cathedral and collegiate bodies. They have not been previously printed. The memorial presented to the visitors (printed in the note), asking that the hour of the morning service may remain the same, is also printed for the first time.

[Trans. *Canons' Book* (S. George's, Windsor).]

*For Reformation and redress of such faults and enormities as were found in this the King's free Chapel or Collegiate Church within the Castle of Windsor, we William May, dean of Paul's, Simon Hains, dean of Exon, Walter Buckler Kt, and Thomas Cotsford clerk, Commissioners appointed by the King's Majesty in his general visitation there, do minister and give by the authority of our commission to the dean, canons, peti-canons, chantry-priests, vicars, clerks and other ministers of the aforesaid free Chapel or Collegiate Church, these Injunctions following to be observed and kept as they do generally concern them all, or severally any of them, the 23rd day of November in the first year of the reign of our sovereign Lord Edward the Sixth by the grace of God of England France and Ireland King, Defender of the Faith, and in earth Supreme Head of the Church of England and also of Ireland.*

I. *First*, we enjoin that by the year every prebendary shall in course and order after their seniority, preach, or cause to be preached in this church every Sunday the word of God purely and sincerely. And you shall not at any time in your sermons declare unto the people any doctrine contrary or repugnant to the effect and intent contained in the King's

1547] *Ryl Injcts for S. George's, Windsor (2nd set)* [xxviii

Injunctions and Homilies; nor shall suffer any other to preach for you, but such as you shall know, or at the least assuredly trust, will do the same. And if at any time hereafter ye shall know any do the contrary, ye shall detect the same to your visitor. And that you cause a comely and decent pulpit to be newly made, and fixed to one of the pillars in the body of the church, before the first day of February next.

No. 28. Ryl  
Injcts(1547).

2. *Item*, whereas upon earnest request made unto us in other Cathedral Churches within our progress, we have put down the wearing of black copes and scapulars and amyses of cloth, because it is thought to be a kind of monkery; and now intending to get an uniform order throughout all our circuit, we require you, and yet nevertheless straightly charge you by the King's Majesty's authority unto us committed, that all prebendaries and other ministers of this church do surcease from using or wearing any black cope or scapular of cloth above their surplices.

No. 7. Ryl  
Injcts for  
Winchester  
(1547), and  
note.

3. *Also* to the intent the ministers of this Church and other persons resorting hither may have upon the holy-day some wholesome doctrine for their instruction declared unto them, we enjoin that one of the petit-canons whom the Dean and canons do think most meet for that purpose, shall read every holy-day in the choir immediately after the Offertory distinctly and plainly one of the Homilies set forth by the King's Majesty in order as they stand.

No. 32. Ryl  
Injcts(1547),  
and note.

4. *Item*, whereas King Edward the Fourth willed two priests,<sup>1</sup> bachelors of divinity, to be found in this College, minding that the same should be preachers of the word of God; therefore that they may the better be put in remembrance of their office and duty in that behalf and execute the same, we do order that the said two priests from henceforth shall be called King Edward's Preachers, and that either of them shall have thirteen weeks to go or ride abroad for that purpose, and to profit their cures at their liberties, and for that time of absence shall have all obits and other profits as largely as if they were present.

5. *Also* because the choir cannot now be so well furnished with priests that are cunning singing men, for the rareness of

<sup>1</sup> These were King Edward IV's two chaplains founded for his chantry.

xxviii] *Ryl Injcts for S. George's, Windsor (2nd set)* [1547  
 them, as it might have been in time past; therefore to the  
 intent the service may be the better kept, we enjoin that you  
 shall have and maintain only twelve priests in this College,  
 which shall be called petit-canons, and wear like habit in the  
 choir, and receive for their diligent service equal wages, that  
 is to say thirteen pounds six shillings eight pence yearly  
 apiece; and that ye shall have and maintain fifteen clerks  
 laymen in this College, which shall wear surplices in the choir,  
 and receive for their diligent service ten pounds yearly  
 apiece. This order to take effect after this manner following:  
 that is to say, when the room of a vicar shall be first and next  
 void, his stipend shall be equally divided among three of the  
 oldest vicars, which then shall be called, according to a former  
 order, petit-canons. And when the room of another vicar is  
 by any means void, then five marks of his stipend shall be  
 appointed to the next senior vicar, and he so to complete  
 and fulfil the whole number of twelve petit-canons; and the  
 other ten marks remaining of that vicar's stipend to be perpe-  
 tually employed to the finding of choristers at grammar  
 school, or at the University. And as the other two vicars'  
 rooms to be void, two laymen, clerks, shall be appointed and  
 found in their places perpetually in this College, either of  
 them to have and receive ten pound yearly for his wages.

No. 19. Ryl  
 Injcts for  
 Cathedrals

(1547)

6. *Also* because the statute of this College is ambiguous  
 when the service shall begin, We therefore, to take away  
 that doubt, and also that like hour should be appointed here  
 for the same as is assigned in other great churches, we enjoin  
 that from henceforth ye shall always begin Mattins at six of  
 the clock in the morning,<sup>1</sup> and Evensong at four of the clock

<sup>1</sup>The following letter, with regard to the time of service, was afterwards sent  
 to the Royal visitors, by the Collegiate body, asking that the hour of service  
 might remain the same (*S. George's MSS.*, Windsor):

[1 Dec. 1547.]

Primo die Decembris anno Regis Edward Sexti primo.

To the King's Highness' Commissioners.

In most humble wise beseecheth the same, your orators, petit-canons, and  
 clerks of the King's Majesty's honourable College of Windsor, that forasmuch  
 as not only heretofore the ministers thereof have always begun their service at  
 seven of the clock in the morning, and continued the same without any pause  
 or interval, but also be commanded by the King's Highness' Injunctions to

1547] *Ryl Injcts for S. George's, Windsor (2nd set)* xxviii

at afternoon. And that the choristers shall daily say Mattins in English<sup>1</sup> before the beginning of service in the morning: and likewise Evensong in English before the choir begin Evensong. And that the said petit-cansons and clerks shall be exonerated and discharged hereafter from saying our Lady Mattins and Evensong, and from saying ferial dirges, and June (?) Masses<sup>2</sup> in the choir.

7. *Item*, No minister shall talk in the choir nor walk up and down in any part of the church during the time of Divine Service, sermons or of reading the Homilies; but every one of them shall continue in the choir from the beginning to the end of every part of the said service without a reasonable cause to be approved by the Dean or chapter or any of their deputies.

No. 8. *Ryl Injcts for Cant. Cath* (1547).

surcease thereof, and to begin the same at six of the clock, that they may now through your goodness proceed in their service as they have done in times past, without any pause or protraction of time, to the intent they may have the more time for their studies, godly exercises and virtuous education of youth: and they shall pray to Almighty God long to preserve your worshipful worships in health and much worship.

Henry Woodward.	Peter Bothey.	Robert Gay.	Richard Gorisbey.
George Hale.	Hugh Bidnam.	George Thaxton.	Richard Ullnall.
George Whithorn.	John Howell.	George Edwards.	Henry Wright.
Nicholas Chilton.	Richard Palmer.	John Hake.	Robert Gordale.
Robert Byster.	John Edwards.	Thomas Man.	John Spicer.
Richard Barbour.	Thomas Blackwood.	Richard Senton.	Robert Mylner.
John Busbey.	John Marbecke.	Nicholas Warren.	

Concerning the Hour of Service to be held in the Morning, we are contented that the same be hereafter kept, according to your desire above-mentioned.

William Mey (Dean of St Paul's).

Simon Heines (Dean of Exon and Canon of Windsor).

Walter Buckler, Kt.

<sup>1</sup>In May, 1548, Mattins and Evensong were said in English in S. Paul's and other London Churches (Wriothesley, *Chronicle*, II, p. 2). At the same time there was a special use for Mattins and Evensong in the King's Chapel. It is not clear what this use was, but it was the model given to the Universities by Somerset in September, 1548. (H. A. Wilson, *The Order of the Communion*, p. xx).

<sup>2</sup>It is not quite clear what these June masses were. It is possible they were the solemn anniversary masses, celebrated for the founder, Edward III, and the Black Prince. The obit of the latter was kept on June 8, and that of the



No. 8. Ryl  
Injcts for  
Cathedrals  
(1547).

8. *Also*, you shall chain in your library within the space of half a year next ensuing the date hereof S. Augustine's works, Basil, Gregory Nazianzen, Ambrose, Theophylact, Chrysostom, Cyprian, Erasmus, and other good writers' works; and that no man for his own private use shall borrow, remove, or take away out of the said place any of the said works, or any part of them.

9. *Also*,<sup>1</sup> we enjoin that the Dean and every prebendary of this College making their residence of twenty-one days together without interruption before the first day of January shall be, for that year accepted, taken and reputed resident here, and shall receive (over and above the corps of his prebend, quotidian and dividend for his days) these emoluments and profits following, that is to say, every one of them three pounds yearly for wood, twenty shillings for the rent of his stable, and thirteen shillings and four pence for his herrings, and that the herrings which the bailiffs of Yarmouth<sup>2</sup> are bound yearly to pay, shall be sold by the steward former June 21. These anniversaries and obits were celebrated with greater care and circumstance than any others, and were regarded as models of dignity and fulness: e.g., Henry VII, Dec. 17, 1504, ordered that after his death, on the eve before the anniversary of his sepulture, *Placebo* and *Dirige* should be sung with nine lessons, and *Laudes*, in the other orations and prayers "as used at the obit of the founder," with Mass of Requiem. There is some doubt about the word "June." It certainly seems to be "June" in the S. George's MS. and it is clearly the reading in the Bodleian MS.; but in the latter it appears to be in a different hand from the rest of the item. No satisfactory explanation has yet been found. The "June Masses" at Windsor, celebrated with special intent as obits, were June 2, John Stokes, Canon; June 7, Anne, Queen of England; June 8, Edward the Black Prince; June 11, William Ferrys; June 12, John Vaughan, Canon; June 13, William, Lord Hastings; June 14, Brothers and Sisters of S. Anthony's; June 21, Edward III, Founder; June 27, William Askew, bishop of Sarum.

<sup>1</sup>This refers to the "greater residence" ordained by the canons for themselves (1430): Twenty-one days' continuous residence and attendance at Mattins, High Mass, and Evensong, with Compline each and everyday; and after that "lesser residence," which was kept by one attendance in the Choir each day. In all, 163 days in each year to be kept by each canon, who was resident. The dividend and residue at the end of the year was divided among the residents, in proportion to their further residence.

<sup>2</sup>The Bailiffs and Commonalty of Yarmouth, April 1, 1352, engaged to provide yearly a last of red-herrings, to the end that the College might take the Corporation into their prayers.

1547] *Ryl Injcts for S. George's, Windsor (2nd set)* [xxviii]

for the profit of the College towards the performance of the said charges. And moreover we take order that the Dean and every prebendary which hath any house for his stable of the College rents within this town, shall have liberty to hold them still, without paying any more rent for the same than they now pay.

10. *Also* we enjoin that the receiver or steward that now is, shall without fraud receive only such rents, revenues, emoluments and profits pertaining to this College, as be, or shall be, due at any time this year before the first day of August next coming, and none other. And so every steward succeeding him shall yearly surcease from receiving of any rents and revenues of this College at the said first day of August, so as both the receiver and other officer for the time being may finish their several accounts, and pay the dividend at Michaelmas according to the statute of this College.

11. *Also*, because it is not convenient that men labouring in preaching the word of God should for their honest and godly pains lose any part of their duties in this Church, and that they may be the more encouraged to travel for the instruction of the people in Christ's faith; we enjoin that every residentiary of this Church which hereafter shall go or ride from hence to preach the word of God, shall be reputed resident for two days, and receive all manner of profits of his residence in as large and ample manner as if he were present the same days.

12. *Item*, forasmuch as the privileges granted to this house giveth no greater liberty to the vicars thereof which now are called petit-canons but to keep with their stalls one benefice with a cure: we therefore enjoin that none of them, which be now or hereafter shall be admitted to two benefices with cure, shall retain and keep his room or stall, but the same after such admission shall be utterly void to all purposes.

## XXIX

### Royal Injunctions for Lincoln Minster.

1548.

THESE injunctions form part of the royal visitation of 1547. They were received by the Chapter of Lincoln on April 14, 1548, from the Royal visitors specially appointed. The first twenty-two are almost identical with the Ryl Injcts for Cathedrals (No. xxii) and are therefore not printed except where they differ. The set is printed in full in the source from which it has been transcribed, and it is there collated with two MSS of Corpus Christi College, Cambridge, one representing the injunctions at an earlier stage of their development, the other a copy of them at a later stage, in Parker's time.

[Transc. Bradshaw and Wordsworth, *Lincoln Cathedral Statutes*, II., 584.]

*Injunctions given by the most excellent prince Edward the Sixth by the grace of God King of England France and Ireland; Defender of the Faith; and in earth under God of the Church of England and also of Ireland the Supreme Head; to the dean, chanter, chancellor, treasurer, subdean, archdeacons, prebendaries, peti-canon, vicars, and all other ministers in the Cathedral Church of Lincoln to be observed by every of them in their offices and degrees, as far as to them shall appertain, for the advancement of God's honour, increase of virtue and for a good order to be had amongst them.*

Nos. 1-2=Nos. 1-2 Royal Injcts. for Caths. (No. xxii).

No. 3=No. 3 *ibid.*, prefaced by "They shall not without the special licence of the Dean being present, or in his absence of the president of the chapter resort or haunt taverns," etc.

Nos. 4-15=Nos. 4-15 *ibid.*

No. 16=No. 16 *ibid.*, + "and the inventory to be of the premises since the first entry of the dean now being."

No. 17=No. 17 *ibid.*, omitting the first part up to "said

church ” and adding “And the chancellor of the said Church shall preach or cause to be preached within the said Church on every of the four Sundays in Advent one sermon, upon Septuagesima a sermon, upon Sexagesima a sermon, upon Quinquagesima a sermon, and on the first five Sundays in Lent, every Sunday a sermon. And the said chancellor not to be charged or bound to any more sermons, neither for his dignity, residence nor prebend in the whole year. And all other shall preach in form following. First these that have dignities, once for their dignities, once for their residence, if they be residentiaries; and again in the order and course of their prebendaries, if their prebends be of the value of £20 by year. And every prebendary having no dignity, nor being in residence, and having a prebend to the yearly value of £20 shall preach in his order and course so that every Sunday in the year be made one sermon.”

Nos. 18-19=Nos. 18-19 *ibid.*

No. 20=No. 20 *ibid.*, except that the grammar school is spoken of as already existing.

No. 21=No. 21 *ibid.* with the words “two fellows of the college” omitted.

No. 22 (1st part)=No. 22 *ibid.*

22 (conclusion). And if it shall please the Dean for the time being to confer and admit any such chorister into a room of any of the poor clerkships, that then they shall, for as much as any of the portions shall be less than five marks of their common lands. And if any other of the said choristers or poor lads be proved by the schoolmaster there to be unmeet to learn or negligent and such as will not diligently to apply themselves to learning, then the said Dean and chapter to be discharged of the finding of them until they shall have other that shall be meet.

No. 10.  
Heath's  
Injcts for  
Roch. (First  
set, 1543).

23. *Item*,<sup>1</sup> That they have in the Cathedral Church every day two chapters read in English, one of the New Testament and the other of the Old, one afore the place of *Te Deum* at Mattins, and the other after *Magnificat* at Evensong. And when there be nine lessons at Mattins to leave out three of

<sup>1</sup>Compare No. 21 Ryl Injcts (1547) for a similar order for Sundays and holy days.



them with the Responds. And at Evensong to leave out all Responds and Memories.

24. *Item*, That no minister of this Cathedral Church under the degree of a prebendary wear any habit or black hood above his surplice in the choir. Nor no prebendary but only his surplice and grey almuce.

25. *Item*, They shall from henceforth sing or say no anthems of our Lady<sup>1</sup> or other Saints, but only of our Lord, and them not in Latin; but choosing out the best and most sounding to Christian religion they shall turn the same into English, setting thereunto a plain and distinct note for every syllable one:<sup>2</sup> they shall sing them and none other. And after them read the collect<sup>3</sup> for the preservation of the King's Majesty and the magistrates, which is contained and set forth in the English suffrage.

No. 23. Ryl Injcts(1547). 26. *Item*, They shall every Sunday, Wednesday, Friday and festival day in this Cathedral Church, before the High Mass, in the middle of the choir sing the English Litany and Suffrages; the same being begun of him that executeth the high mass, or by two of the old vicars, and so done, as is appointed in the preface before the said English Litany. And

No. 21. *ibid.* also they shall have the Epistle and Gospel of the High Mass read every day in English and not in Latin. And the same to be read every day in the same place where they were accustomed to read on Sundays, with such distinct, audible, plain voice as the choir and standersby shall well understand the reader. And the subdeacon to show before the Epistle the name of the writer and the chapter. And likewise before the Gospel when the deacon hath said in this wise *This Gospel following is after the Evangelist St Matthew*, etc., naming the chapter, the choir shall answer *Glory be to God for it*.

<sup>1</sup> See *Processionale Sarum*, pp. 170 seq, and compare No. 7 Ryl Injcts for Winchester College (1547).

<sup>2</sup> This was the ideal which Cranmer had propounded two or three years previously (see Cranmer, *Remains*, p. 412; also Procter and Frere, *op. cit.*, p. 42).

<sup>3</sup> Similar prayers for the King had been ordered in various forms since the breach with Rome, e.g., in the Henrician Statutes (*Winc. Cath. Docs.*, II, p. 165). Compare also the prayer ordered for York (No. 5 Ryl Injcts for York Cath. 1547).

And after the Gospel<sup>1</sup> the deacon shall say *Thanks be to God, and God Save the King.*

27. *Item*, That the Dean and every prebendary, vicar, chantry-priest, and other ministers and officers of this Church, being above the degree of acolyte, shall read every day of their own study and weigh with judgement one chapter of the Bible in English, so as they may practise the same in their conversation, and also preach them if need so require. No. 2. Ryl Injcts for Winchester (1547).

28. *Item*, To the intent the service of this Church called the Lady Mattins and Evensong may be used henceforth according to the King's Majesty's proceedings, and to the abolishing of superstition in that behalf, there shall be no more Mattins called the Lady Mattins, Hours, nor Evensong, nor ferial dirges said in the choir among or after other Divine service, but every man to use the same privately at their convenient leisure, according as it is purported and set forth in the King's Primer.

29. *Item*, That the Chaunter of the Church for the time being shall have the putting in and the admission of the choristers in the service of the choristership, so they may be allowed and adjudged able and meet to any such room by the schoolmaster or teacher of the said choristers from time to time, any former statue or custom of this cathedral church notwithstanding. As also the said schoolmaster to have his free commons among the choristers over and above his whole ordinary patent and stipend, to the intent he may see to the honest and good ordering of them in clean keeping and manners, and so as he may make answer for their defaults, and also so as he may make report to the Dean and chapter from time to time of the said choristers and the order of their house.

<sup>1</sup>A response after the Gospel appears in John Burchard's *Ordo Missae*, but not in the Roman Missal of 1474 (Henry Bradshaw Soc.). It is improbable that it grew up between the 1474 Edition and the *Ordo*. Therefore at a time when it prevailed it was not mentioned in an important copy of the Missal, so that mere absence from a missal is no proof of non-user. On the other hand, its absence from an elaborate directory such as was in use at Salisbury is proof of non-user at the date of such directory. It may have been in use elsewhere or later in England, and the Royal Visitors for Lincoln are not likely to have introduced it *de novo*.

30. *Item*. That the hearer of causes<sup>1</sup> of this cathedral church for the time being, otherwise called *Custos altaris Sancti Petri*, shall and may from henceforth lawfully use thirty days in the year *conjunctim* or *divisim* at his honest liberty from and out of this church without perdition or loss of his commons, wines or obits, in as ample sort as any canon in great residence may do during the said thirty days, any statute or custom of this church to the contrary notwithstanding.

31. *Item*, That because the canons-residentiaries be oft-times but few in number and many times troubled with sickness or diseases, it shall be lawful for them to employ some of the old vicars and officers of the church, being priests, to execute at Evensong, Mattins, and High Mass in time of necessity, and at all such times as the Dean being resident there, or in his absence the president of the chapter, shall think them to have a good, just, and reasonable cause so to do.

32. *Item*, it is agreed and commanded by the said visitors that in case the poor clerks of the said Cathedral Church shall be monished for their faults and demerits at the Dean's discretion, and in case they amend not their manners and condition upon the third monition or punishment by the Dean or his assignees, then he to expel them from the said Cathedral Church, and deprive them from their living of the same.

ALL WHICH and singular injunctions they, not having any lawful cause to the contrary, shall inviolably observe and keep in pain of deprivation and expulsion from this Cathedral Church and their promotions, dignities, issues, revenues, and commodities of the same, or sequestration of their fruits.

John Tayler.      Rolande Tayler.      John Joseph.

<sup>1</sup>The keeper of S. Peter's altar filled the office of *Auditor Causarum* (Bradshaw and Wordsworth, III, 353).

### XXX

## Injunctions for the Deanery of Doncaster.

1548.

THESE injunctions were copied by Burnet from a manuscript in the Johnson collection, which Pocock failed to trace when editing Burnet's *History*. There is some confusion about the date, caused by Burnet's remark that they "seem to have been about the end of Henry's reign." Collier, Wilkins, Cardwell and Dixon think they belong to the Edwardine visitation; and this view is confirmed by the fact which now emerges that three of the commissioners are the same as those who administered the injunction concerning the registration of deeds, etc., at York in 1547 (p. 156).

[Transc. Burnet, V, 185.]

*Injunctions given by the King's Majesty's visitors, to all and every the clergy and laity, now resident within the deanery of Doncaster.*

1. *Item*, You shall not hereafter in the pulpit or elsewhere, No. 17. Ryl  
on the Sunday or any other day, give knowledge to your Arts. (1547),  
parishioners, when or what day in the week any of the abro- and note.  
gated holy days were solemnized or kept in the church, but  
omit the same with silence as other working days, for the  
utter abolishing of the remembrance thereof.

2. *Item*, You shall teach your parishioners that fasting in No. 35. *ibid.*  
Lent, and other days, is a mere positive, that is to say, man's  
law; and by the magistrates upon considerations may be  
altered, changed and dispensed with: and that therefore all  
persons having just cause of sickness, or other necessity, or  
being licensed thereto, may temperately eat all kinds of  
meat, with scruple or grudge of conscience.

3. *Item*, You shall, every day that the High Mass is said or  
sung at the high altar, before the same Mass read openly in  
your churches the English suffrages<sup>1</sup> for the preservation and

<sup>1</sup>For the use of the word suffrage, see the two meanings which it bears in Nos. 25 and 26 Ryl Injcts for Lincoln (1548).



safeguard of the King's Majesty's people, and prosperous success of his affairs.

4. *Item.* You shall every Sunday at the time of your going about the church with holy water, into three or four places where most audience and assembly of people is, for the declaration of the ceremonies,<sup>1</sup> say distinctly and plainly that your parishioners may well hear and perceive the same, these words:<sup>2</sup>

*Remember Christ's blood-shedding, by the which most holy sprinkling, of all your sins you have free pardon.*

And in like manner, before the dealing of the holy bread, these words,

*Of Christ's body this is a token;  
Which on the Cross for our sins was broken;  
Wherefore of his death if you will be partakers,  
Of vice and sin you must be forsakers.*

And the clerk in like manner shall bring down the pax, and standing without the church door, shall say loudly these words,

*This is a token of joyful peace which is betwixt God and men's conscience: Christ alone is the peace maker, which straitly commands peace between brother and brother.*

And so long as ye use these ceremonies so long shall ye use these significations.

No. 29. Ry1 5. *Item,* The church-wardens of every parish church shall, Injts(1547), some one Sunday, or other festival day, every month go about and note. the church, and make request to every of the parish for their

<sup>1</sup>For the declaration of ceremonies, see note on Nos. 56-58 Cranmer's Articles for Canterbury (1548).

<sup>2</sup>Foxe records that these sets of words were ordered by Latimer to be used by the clergy of his diocese of Worcester. They are, however, probably older. The verse for the aspersion, or sprinkling of holy water, is found written in English and set to musical notation in two MS. copies of the Sarum Breviary, one preserved in the library of Salisbury Cathedral and the other at the British Museum (MS. 32, 427). This breviary has been proved to date about 1440, and the writing of the English service of aspersion is said to date about 1470. The verse is a little fuller than the one ordered by this injunction. It runs:

"Remember your promise made in baptism  
And Christ's merciful bloodshedding," etc.  
(Wordsworth and Littlehales, *Old Service Books*, p. 51.)

charitable contribution to the poor: and the same so collected shall be put in the chest of alms for that purpose provided. And forasmuch as the parish clerk<sup>1</sup> shall not hereafter go about the parish with his holy water, as hath been accustomed, he shall, instead of that labour, accompany the said church wardens, and in a book register the name and sum of any man that giveth anything to the poor, and the same shall intable; and against the next day of collection, shall hang up somewhere in the church in open place, to the intent the poor having knowledge thereby, by whose charity and alms they be relieved, may pray for the increase and prosperity of the same.

<sup>1</sup>The parish clerk, a minister in minor orders, has been known in England from the time of S. Augustine. His three main qualifications were: ability to sing, read the Epistle and to teach. Lyndwood notes his duty of singing the responds and parts of the Mass, he also states that it was his business to read the Epistle. This was continued under Elizabeth (*e.g.*, see Grindal's Articles for York 1571). After the close of her reign, visitation inquiries about his reading the Epistle seem to disappear, but the custom did not completely die out. Teaching was one of the least prominent of his duties in the Middle Ages, and few examples of it are extant. It survived, however, under Elizabeth (see Grindal's Injunctions for York, 1571). Besides these three chief duties he had many minor ones. He assisted at the ministration of the Sacraments and sacramentals. He attended the priest in the visitation of the sick. He usually rang the bells, though this part of his work was frequently performed by the sexton. He also had the care of them and had to see that they were in proper repair. It was also his duty to light the ceremonial lamps and candles, to fold up the vestments and to attend to the furniture of the altar. One of the oldest of his minor duties was to keep the church clean (see Grindal for an Elizabethan instance). He served the priest at Low Mass. He opened and shut the church; and from the time of the Royal Injunctions of 1536 it was his duty to keep the parish registers. As the name "clerk" implies, he was originally in orders, and, if unmarried, he was sometimes raised to the subdiaconate. There is ample proof that married clerks were common in England, and it is highly probable that those below the subdiaconate might marry and retain their position. Lyndwood would allow a "*clericus conjugatus*" to be made *aquæbajulus* "in defectu clericorum non conjugatorum."

In the Middle Ages there existed some diversity of opinion as to his appointment. If the parson paid him he would naturally want to appoint him; if the parishioners, they too might equally claim the right. Peckham, in 1280, ordered his appointment by the parishioners, on whose wage he lived: but Boniface and Winchesley, owing to disputes, declared that the rector or vicar should appoint. Examples, however, exist of the parishioners continuing

6. *Item*,<sup>1</sup> The churchwardens, for the better relief of honest poverty, shall, upon sufficient surety found for the payment of the same, lend to some young married couple, or some poor inhabitants of their parish, some part of the said alms, whereby they may buy some kind of stuff: by the working, sale, and gains whereof, they may repay the sum borrowed, and also well relieve themselves; or else the said churchwardens to buy the stuff themselves, and pay the poor for their working thereof; and after sale of the same to return the sum, with the gain, to the said chest, there to remain to such like use.

No. 20. Ryl Injcts(1547), and note. 7. *Item*, Forasmuch as heretofore you have not, by any means, diligence, or study, advanced yourselves unto knowledge in God's word, and His Scriptures, condignly, as appertaineth to priests, and dispensators of God's testament; to the intent ye may hereafter be of better ability to discharge yourselves towards God, and your offices in the world, you shall daily, for your own study and knowledge, read over diligently, and weigh with judgement, two chapters of the New Testament, and one of the Old, in English, and the same

to appoint in parishes where this had been the custom. This diversity continued under Elizabeth. Grindal, in 1571, orders that no parish clerk should be appointed without the consent of the parson. In 1576, however, he asks whether he is appointed according to the ancient custom of the parish. After 1603 a change takes place. The ninety-first Canon then ordered that he should be chosen by the parson or vicar. His wages were derived from several sources, chiefly connected with further minor duties. He received fees for carrying round holy water to the houses of the people at certain seasons. Hence his name, *aquabajulus*. (This present injunction is the first order abrogating this custom.) He could claim a fee from every householder for this duty. He also distributed the holy loaf, and received as a reward "the holy loaf halfpenny." He also was allowed to demand, from each house in the parish, a loaf at Christmas, eggs at Easter, sheaves at Harvest. Sometimes he was provided with a house and glebe. He received fees at weddings (cf. the present rubric), burials, baptisms, churchings. He also had a regular salary from the Churchwardens. (For a full account see Dr Wickham Legg's Introduction to *The Clerk's Book*, 1549, from which this note is largely drawn. See also Atchley, *The Parish Clerk*.)

<sup>1</sup> See note on No. 13 Ryl Injcts, 1547. For examples of the parish holding money for loans to the people, see *Testamenta Ebor.* iv, 160 (Surtees Society) The best description of such a fund is in the *Harleian MSS.* Vol. 670, f. 776.

shall put in use and practice, as well in living as preaching, at times convenient, when occasion is given.

8. *Item*, Forasmuch as drunkenness, idleness, brawls, dissension and many other inconveniences do chance between neighbour and neighbour by the assembly of people together at wakes,<sup>1</sup> and on the Plough-Monday;<sup>2</sup> it is therefore ordered and enjoined that hereafter the people shall use, make, or observe no more such wakes, Plough-Mondays, or drawing of the same, with any such assembly or rout of people, or otherwise, as hath been accustomed, upon pain of forfeiting to the King's Highness 40s. for every default, to be paid by the owner of the plough and householder whereunto the said plough is drawn or wakes are kept.

Sir John Markham.

Roger Tongue.

John Hearn.

William Moreton.

Thomas Gargrave.

Edmund Farley.

<sup>1</sup> Literally keeping from sleep or a vigil; hence a watch, or keeping from sleep for a solemn or festival purpose. Great festivals began with a solemn watch the night before, and the term wake was transferred to the holiday.

<sup>2</sup> Plough Monday was the first Monday after Twelfth Night—the first working Monday after the Christmas holidays. The working-men drew a plough from door to door, asking for donations towards the expenses of a feast: hence the feast of Plough-Monday.



# XXXI

## Archbishop Cranmer's Articles for Canterbury Diocese.

1548.

INTERNAL evidence proves that these Articles belong to 1548. They are correctly dated by Burnet and Strype. Sparrow prints them in his Collection, calling them in the index, "Archbishop Cranmer's Articles of Visitation," but at the top of the pages, "Articles of Visitation of Edward VI, by Archbishop Cranmer." Burnet and Strype both assign them to a Visitation by the Archbishop and not to the Royal Visitation. Unfortunately, a few pages later on Strype says, "The Articles of [Edward VI's Visitation] were drawn up by the Archbishop and preserved to us in Bishop Sparrow's Collection" (*Cranmer*, I, p. 427). First of all he looked at Sparrow's index and assigned them to a Visitation by Cranmer himself, then later on he was deceived by the title on the top of the page and concluded they were the Royal Articles of 1547. Once again he examined Sparrow when writing his *Ecclesiastical Memorials*, and there says (II, I, 48) that the Royal Articles of 1547, which he printed from Grafton's edition, are generally omitted by our historians and "in Bishop Sparrow's Collection." There is little reasonable doubt but that they belong to a Visitation by Cranmer himself (Dixon, II, 513). The Visitation inquiries are largely based on the Royal Articles of 1547.

[Transc. Cranmer, *Remains*, p. 154.]

*Articles to be enquired of in the Visitation to be held within the Diocese of Canterbury, in the second year of the reign of our dread Sovereign Lord Edward the Sixth, by the Grace of God King of England, France and Ireland, Defender of the Faith, and in earth of the Church of England and also of Ireland, the Supreme Head.*

No. 14. I. *First*, Whether parsons, vicars and curates, and every  
Ryl Arts of them have purely and sincerely, without colour or dis-  
(1547). simulation, four times in the year at the least, preached against  
the usurped power, pretended authority, and jurisdiction of  
the bishop of Rome.

1548] *Archbp Cranmer's Articles for Canterbury Diocese* [xxx]

2. *Item*, Whether they have preached and declared likewise four times in the year at the least, that the King's Majesty's power, authority and pre-eminence, within his realms and dominions, is the highest power under God. No. 15. *ibid.*

3. *Item*, Whether any person hath by writing, cyphering, preaching or teaching, deed or act obstinately holden, and stand with to extol, set forth, maintain or defend the authority, jurisdiction, or power of the bishop of Rome, or of his see heretofore claimed and usurped, or by any pretence, obstinately or maliciously invented anything for the extolling of the same or any part thereof. No. 16. *ibid.*

4. *Item*, Whether in their common prayers they use not the Collects made for the King, and make not special mention of his Majesty's name in the same. No. 47. *ibid.*

5. *Item*,<sup>1</sup> Whether they do not every Sunday and holy-day, with the collects of the English Procession, say the prayer set forth by the King's Majesty for peace between England and Scotland.

6. *Item*,<sup>2</sup> Whether they have not removed, taken away and utterly extincted and destroyed in their churches,

<sup>1</sup>On 6 May, 1548, the privy council sent the following letter to Cranmer "After our hearty commendations to your good lordship, hearing tell of great preparation made of foreign princes and otherwise being enforced for the procurement and continuance of peace to make preparation for war . . . therefore this is to will and require you to give advertisement and commandment to all the curates in your diocese that every Sunday and holy-day in their Common Prayer they make devout and hearty intercession to Almighty God for victory and peace: and to the intent that you should not be in doubt what sort and manner thereof we do like, we have sent unto you one the which we would that you and they should follow and read it instead of one of the collects of the King's Majesty's Procession" (Wilkins, iv., 26).

The same subject was introduced into the Bidding-prayer (Strype, *Ecc. Mem.*, ii, 1, p. 46). We have been unable to trace the collect itself. Jenkyns found a long collect on the same subject in the State Paper Office entitled, "The Common Prayer," and suggested without much probability that it was the collect ordered (Jenkyns, *Remains of Archbishop Cranmer*, ii, p. 185). See also *Records of S. Mary's at Hill*, Part II, p. 387.

<sup>2</sup>This and the following article correspond to No. 28 Ryl Injcts (1548) with the addition of "all images." The distinction between abused and non-abused images was abolished by an Order of Council dated February 11, 1548. "All images remaining in any church or chapel" were to be removed and taken away (Cardwell, *Doc. Ann.* 1, p. 47).

xxx1] *Archbp Cranmer's Articles for Canterbury Diocese* [1548

chapels and houses, all images, all shrines, coverings of shrines, all tables, candlesticks, trendals or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition, so that there remain no memory of the same in walls, glass windows, or elsewhere.

7. *Item*, Whether they have exhorted, moved and stirred their parishioners to do the like in every of their houses.

No. 17. *ibid.* 8. *Item*, Whether they have declared to their parishioners the articles concerning the abrogation of certain superfluous holy-days, and done their endeavour to persuade the said parishioners to keep and observe the same articles inviolably; and whether any of those abrogate days have been kept as holydays, and by whose occasion they were so kept.

No. 20. *ibid.* 9. *Item*, Whether they have diligently, duly, and reverently ministered the Sacraments in their cures.

Nos. 28 and 29. *ibid.* 10. *Item*, Whether they have preached, or caused to be preached, purely and sincerely the word of God, in every of their cures, every quarter of the year, once at the least, exhorting their parishioners to works commanded by the Scripture, and not to works devised by men's fantasies besides Scripture, as averring or praying upon beads, or such like.

No. 3. 11. *Item*, Whether they suffer any torches, candles, tapers, Ryl Injcts or any other lights, to be put in your churches, but only two (1547). lights upon the high altar.

No. 4. *ibid.* 12. *Item*, Whether they have not every holy-day, when they have no sermon, immediately after the Gospel, openly, plainly, and distinctly, recited to their parishioners in the pulpit, the *Pater Noster*, the Creed, and the Ten Commandments in English.

No. 9. *ibid.* 13. *Item*, Whether every Lent they examine such persons as come to confession to them, whether they can recite the *Pater Noster*, the Articles of our Faith, and the Ten Commandments in English.

No. 30. 14. *Item*, Whether they have charged fathers and mothers, Ryl Arts masters and governors of youth to bring them up in some (1547). virtuous study and occupation.

No. 21. *ibid.* 15. *Item*, Whether such beneficed men, as be lawfully absent from their benefices, do leave their cure to a rude and

1548] *Archbp Cranmer's Articles for Canterbury Diocese* [xxxv  
unlearned person, and not to an honest, well-learned, and  
expert curate, which can and will teach you wholesome doc-  
trine.

16. *Item*, Whether in every cure they have, they have No. 7.  
provided one book of the whole Bible of the largest volume Ryl Injcts  
in English, and the Paraphrases of Erasmus also in English (1547).  
upon the Gospels, and set up the same in some convenient  
place in the Church, where their parishioners may most  
concommodiously resort to the same.

17. *Item*, Whether they have discouraged any person *Ibid.*  
from reading of any part of the Bible either in Latin or in  
English, but rather comforted and exhorted every person to  
read the same, as the very lively Word of God, and the special  
food of man's soul.

18. *Item*, Whether parsons, vicars, curates, and other No. 23.  
priests be common haunters and resorters of taverns or ale- Ryl Arts  
houses, giving themselves to drinking, rioting or playing at (1547).  
unlawful games, and do not occupy themselves in the reading  
or hearing of some part of holy Scripture, or in some other  
godly exercise.

19. *Item*, Whether they have admitted any man to preach No. 37. *ibid.*  
in their cures, not being lawfully licensed thereunto, or have  
refused or denied such to preach as have been licensed accord-  
ingly.

20. *Item*, Whether they which have heretofore declared No. 38. *ibid.*  
to their parishioners, anything to the extolling or setting  
forth of pilgrimages, relics or images, or lighting of candles,  
kissing, kneeling, decking of the same images, or any such  
superstition, have not openly recanted and reprov'd the  
same.

21. *Item*, Whether they have one book or register safely No. 39. *ibid.*  
kept wherein they write the day of every wedding, christen-  
ing and burying.

22. *Item*, Whether they have exhorted the people to No. 31. *ibid.*  
obedience to the King's Majesty's and his ministers, and to  
charity and love one to another.

23. *Item*, Whether they have admonished their parishioners, No. 33. *ibid.*  
that they ought not to presume to receive the Sacrament of  
the Body and Blood of Christ, before they can perfectly



xxx] *Archbp Cranmer's Articles for Canterbury Diocese* [1548  
rehearse the *Pater Noster*, the Articles of the Faith, and the  
Ten Commandments in English.

- No. 35. *ibid.* 24. *Item*, Whether they have declared, and to their wits  
and power have persuaded the people, that the manner and  
kind of fasting in Lent, and other days in the year, is but a  
mere positive law, and that therefore all persons, having just  
cause of sickness, or other necessity, or being licensed by the  
King's Majesty may moderately eat all kinds of meats with-  
out grudge or scruple of conscience.
- No. 24. *ibid.* 25. *Item*, Whether they be resident upon their benefices,  
and keep hospitality or no; and if they be absent, or keep no  
hospitality, whether they do make due distributions among  
the poor parishioners or not.
- No. 25. *ibid.* 26. *Item*, Whether parsons, vicars, clerks, and other bene-  
ficed men, having yearly to dispend an hundred pound, do  
not find competently one scholar in the University of Cam-  
bridge or Oxford, or some grammar school, and for as many  
hundred pounds as every of them may dispend, so many  
scholars likewise to be found by them, and what be their  
names that they so find.
- No. 26. *ibid.* 27. *Item*, Whether proprietaries, parsons, vicars and clerks  
having churches, chapels or mansions, do keep their chan-  
cels, rectories, vicarages, and all other houses appertaining to  
them in due reparations.
- No. 28. *ibid.* 28. *Item*, Whether they have counselled or moved their  
parishioners, rather to pray in a tongue not known, than in  
English, or to put their trust in a prescribed number of  
prayers as in saying over a number of beads or other like.
- No. 40. *ibid.* 29. *Item*, Whether they have read the King's Majesty's  
Injunctions every quarter of the year, the first holy-day of  
the same quarter.
- No. 20. 30. *Item*, Whether the parsons, vicars, curates, and other  
Ryl Injcts priests being under the degree of a bachelor of divinity have  
(1547). of their own the New Testament both in Latin and English,  
and the Paraphrase of Erasmus upon the same.
- No. 21. *ibid.* 31. *Item*, Whether within every church he that minis-  
tereth hath read or caused to be read the Epistle and Gospel  
in English, and not in Latin, either in the pulpit or some  
other meet place, so as the people may hear the same.

1548] *Archbp Cranmer's Articles for Canterbury Diocese* [xxx1

32. *Item*, Whether every Sunday and holy-day at Mattins *Ibid.* they have read or caused to be read, plainly and distinctly in the said place, one chapter of the New Testament in English immediately after the Lessons, and at Evensong after *Magnificat* one chapter of the Old Testament.

33. *Item*, Whether they have not at Mattins omitted three *Ibid.* Lessons when ix. should have been read in the church, and at Evensong the Responds with all the Memories.

34. *Item*, Whether they have declared to their parish- No. 41.  
ioners, that Saint Mark's day, and the evens of the abrogate Ryl Arts  
holy-days should not be fasted. (1547).

35. *Item*, Whether they have the Procession-book in No. 43. *ibid.*  
English, and have said or sung the said Litany in any other place but upon their knees in the midst of their church; and whether they use any other Procession, or omit the said Litany at any time, or say it or sing it in such sort as the people cannot understand the same.

36. *Item*, Whether they have put out of their Church- No. 44. *ibid.*  
books this word *papa* and the name and service of Thomas Becket, and prayers having rubrics containing pardons or indulgences, and all other superstitious legends and prayers.

37. *Item*, Whether they bid not the beads<sup>1</sup> according to the order appointed by the King's Majesty.

38. *Item*, Whether they have opened and declared unto No. 36. *ibid.*  
you the true use of ceremonies (that is to say), that they be no workers nor works of salvation, but only outward signs and tokens to put us in remembrance of things of higher perfection.

39. *Item*, Whether they have taught and declared to their No. 24.  
parishioners that they may with a safe and quiet conscience Ryl Injcts  
in the time of harvest labour upon the holy and festival days, (1547).  
and if superstitiously they abstain from working upon those days, that then they do grievously offend and displease God.

40. *Item*, Whether they have admitted any persons to No. 25. *ibid.*  
the Communion, being openly known to be out of charity with the neighbours.

41. *Item*, Whether the deans, archdeacons, masters of No. 26. *ibid.*

<sup>1</sup> See the conclusion of Ryl. Injcts. (1547).

xxx1] *Archbp Cranmer's Articles for Canterbury Diocese* [1548  
hospitals, and prebendaries have preached by themselves  
personally twice every year at the least.

No. 29. *ibid.* 42. *Item*, Whether they have provided, and have a strong  
chest for the poor men's box, and set and fastened the same  
near to their high altar.

*Ibid.* 43. *Item*, Whether they have diligently called upon,  
exhorted and moved their parishioners, and specially when  
they make their testaments, to give to the said poor men's  
box, and to bestow that upon the poor chest which they  
were wont to bestow upon pardons, pilgrimages, trentals,  
masses satisfactory,<sup>1</sup> decking of images, offering of candles,  
giving to friars, and upon other like blind devotions.

Nos. 22 and 30. *ibid.* 44. *Item*, Whether they have denied to visit the sick, or  
bury the dead being brought to the church.

No. 31. *ibid.* 45. *Item*, Whether they have bought their benefices, or  
come to them by fraud or deceit.

No. 32. *ibid.* 46. *Item*, Whether they have every Sunday, when the  
people be most gathered, read one of the Homilies, in order  
as they stand in the book set forth by the King's Majesty.

No. 36. *ibid.* 47. *Item*, Whether they do not omit Prime and Hours,  
when they have any sermon or homily.

48. *Item*, Whether they have said or sung any mass in any  
oratory, chapel, or any man's house not being hallowed.

No. 28 Ryl Arts 49. *Item*, Whether they have given open monition to  
their parishioners that they should not wear beads, nor pray  
(1547) upon them.

No. 29. 50. *Item*, Whether they have moved their parishioners,  
Ryl Injcts lying upon their death-beds, or at any other time, to bestow  
(1547) any part of their substance upon trentals, masses satisfactory,  
or any such blind devotions.

51. *Item*, Whether they take any trentals or other masses  
satisfactory to say or sing for the quick or the dead.

52. *Item*,<sup>2</sup> Whether they have given open monition to

<sup>1</sup> "Masses Satisfactory" were condemned by The Homily of Good Works  
(1547).

<sup>2</sup> On April 24, 1548, a Royal Proclamation was issued ordering all those who  
had any spiritual jurisdiction to punish according to the ecclesiastical laws  
those who had two wives or such as had put away their wives and married  
others (Strype, *Ecc. Mem.*, II, i, 142). Richard Hilles, writing to Bullinger,  
June 18, 1548, refers to the slack state of affairs: "The last news I have received

1548] *Archbp Cranmer's Articles for Canterbury Diocese* [xxxI

their parishioners to detect and present to their ordinary all adulterers and fornicators, and such men as have two wives living, and such women as have two husbands living within their parishes. No. 66. Ryl Arts (1547).

53. *Item*, Whether they have not monished their parishioners openly, that they should not sell, give, nor otherwise alienate any of their churches' goods. No. 69. *ibid*.

54. *Item*, Whether they or any of them do keep more benefices and other ecclesiastical promotions than they ought to do, not having sufficient licence and dispensations thereunto, and how many they be, and their names. No. 48. *ibid*.

55. *Item*,<sup>1</sup> Whether they minister the Communion any other ways than only after such form and manner as is set forth by the King's Majesty in the Book of the Communion.

56. *Item*, Whether they hallowed and delivered to the people any candles upon Candlemas Day, and ashes upon Ash Wednesday, or any palms upon Palm Sunday last past.

57. *Item*, Whether they had upon Good Friday last past the sepulchres with their lights, having the Sacrament therein.

58. *Item*,<sup>2</sup> Whether they upon Easter-even last past hal-

from England is to this effect, namely, that some persons have presumed to marry a second wife while the first was living but divorced, and even to have two wives at once. This liberty has been prohibited, as it ought to be, by a public proclamation of the King and Council. The Chancellor . . . in a speech delivered in the King's name before the judges warned them to take serious cognizance of the like offenders" (*Original Letters*, No. cxx).

<sup>1</sup>The proposal for communion under both kinds was approved in Convocation December 2, 1547, and incorporated shortly afterwards in an Act of Parliament (1 *Ed. VI*, c. 1). At the end of 1547, or early in 1548, the Bishops answered certain questions concerning some alterations of the Mass, which, although occasionally displaying a shrinking from recommending the saying of the entire Mass in English, evidently bore fruit in the next change (Burnet, v, p. 197). It was necessary that some method should be devised to make practical the order for communion in both kinds. This was entrusted to "certain prelates and other learned men," who finally agreed upon a form, which was issued by Royal proclamation March 8, 1548. Five days later the Privy Council sent it to all the bishops with a letter requiring it to come into use at Easter-tide (Cardwell, *Doc. Ann.*, i, p. 72). For an analysis of this "Order of the Communion," and a comparison with the present Prayer Book, see Procter and Frere, *op. cit.* p. 486, and ff. See also H. A. Wilson, *The Order of the Communion*.

<sup>2</sup>The history of these and kindred ceremonies during the Reformation has been postponed till now so as to give in one place a succinct account of



xxxi] *Archbp Cranmer's Articles for Canterbury Diocese* [1548  
lowed the font, fire, or paschal, or had any paschal set up, or  
burning in their churches.

- No. 13. 59. *Item*, Whether your parsons and vicars have admitted  
Bonner's any curates to serve their cures which were not first examined  
Injcts for and allowed either by my lord of Canterbury, master  
London archdeacon, or their officers  
(1542).
- Nos. 49 and 60. *Item*, Whether you know any person within your  
50 Ryl Arts parish, or elsewhere, that is a letter of the word of God to be  
(1547). read in English, or sincerely preached, or of the execution of  
them all. Holy water, holy-bread, the use of vestments, Candlemas candles,  
ashes, palms, creeping to the Cross, sepulchres, hallowing of the font, and "all  
other like laudable customs, rites and ceremonies" were allowed by *The Ten  
Articles of 1536* "as good and laudable things to put us in memory of what  
they signify." On February 26, 1539 (Wilkins, III, 842), Henry issued a pro-  
clamation in which holy water, holy-bread, kneeling and creeping to the Cross  
on Good Friday, setting up lights before the *Corpus Christi* on Easter Day,  
bearing candles at the Purification were allowed since "as yet" they had not  
being abolished. But they were to be used without superstition. "Let the  
minister on each day instruct the people on the right and godly use of every  
ceremony. On every Sunday let him declare that holy water is sprinkled in  
remembrance of our baptism and of the sprinkling of the blood of Christ. On  
every Sunday let holy bread be given, to remind men of the housel, or Eucha-  
rist, which in the beginning of the Christian Church was received more often  
than now, and in sign of unity, for as the bread is made of many grains so are  
all Christian men one mystical body of Christ. Let candles be borne at Can-  
dlemas, but in memory of Christ, the spiritual light. On Ash Wednesday let  
ashes be given to every Christian man to remind him that he is dust and  
ashes. On Palm Sunday let palms be borne, but let it be declared that it is in  
memory of Christ's entry into Jerusalem. Let it be declared on Good Friday,  
that creeping to the Cross and kissing the Cross signify humility and the  
memory of our redemption. They are signs and tokens, not the workers nor  
the works, of our salvation." This explanation is almost identical with No. IX  
of *The Ten Articles* (1536). The same ordinances concerning ceremonies were  
embodied in some royal directions which appeared on Nov. 10, 1539 (Wilkins,  
III, 847). In January, 1545-46, Cranmer prepared letters for the King, which  
however never received Henry's signature, abrogating creeping and kneeling  
to the Cross (Cranmer, *Remains*, p. 415). The Royal Injunctions of 1547  
(No. 27) tolerated holy water, holy-bread and palms, did not condemn  
ashes, Candlemas candles, creeping to the Cross, Easter sepulchres, hallow-  
ing of the font, and allowed two lights; although the *Hemily of Good Works*,  
published before them and ordered by them to be read, condemned fire,  
bread, water, palms and candles. On January 18, 1548, a Order of Council  
abolished ashes, palms, and Candlemas candles. In February, 1548, a royal  
proclamation confirmed the order of the previous January, and in addi-  
tion abrogated creeping to the Cross on Good Friday, holy-bread and holy

1548] *Archbp Cranmer's Articles for Canterbury Diocese* [xxxi the King's Majesty's Injunctions, or other his Majesty's proceedings in matters of religion.

61. *Item*, Whether every parish have provided a chest with two locks and keys for the book of wedding, christening and burying. No. 39. *ibid.*

water (Wilkins, iv, 23 and 21). There now only seemed to be left sepulchres, two lights and hallowing of the font. In May, 1548, Gardiner was reprimanded by the Council for having an Easter sepulchre at Winchester Cathedral in Holy Week, though there is no evidence that it had been condemned.

It may be well to insert here a short account of the various customs, etc., mentioned in these documents:

(1) *Ashes*. In every parish church before the Mass on Ash Wednesday, ashes were blessed, and all the people, kneeling in turn before the priest, had ashes placed on their heads, in memory of their mortality. This custom was abolished as above.

(2) *Holy Bread*, or the "holy loaf." At the conclusion of the Sunday Mass a loaf of bread was blessed in the chancel by the priest. It was then cut into pieces, and given to the people, who came up to the chancel steps and kissed the celebrating priest's hands as they received their portion. It symbolized unity in Christ. Sometimes it was provided for by a collection, sometimes the families provided it in turns as they now do in France (Surtees Soc. xxi, 281): compare rubric at the end of the Holy Communion in the Prayer Book of 1549. It was abrogated as above.

(3) *Beads*. These were rosaries. They were forbidden by No. 28 of this present set and condemned by the *Homily of Good Works* (1547). For an account of their origin and development see Rock, *Church of our Fathers*, III, 262-275.

(4) *Candles on Candlemas*. On the feast of the Purification the people brought candles to the Church which were blessed and carried lighted round the church in procession. The custom can be traced to the fifth century. See Mühlbauer, *Geschichte und Bedeutung der Wachs-Lichter*, 1874, pp. 147 & ff. They were abrogated as above.

(5) *Hallowing of the Font*. The font was solemnly blessed on Easter Eve and Whitsun Eve (Procter and Frere, *op. cit.*, 565). A new form was provided in the First Prayer Book. Bishop Blandford's diary, referring to Worcester, records that there was no hallowing of the font at Easter, 1549 (*Social England*, iii, 180.)

(4) *Paschal Fire and Candle*. On Holy Saturday, the new fire struck by a steel out of flint was solemnly blessed. A candle was then lighted at it, and a procession passed from the west door, where the blessing and lighting had taken place into the church for the ceremony of blessing the Paschal candle—a symbol of the Risen Lord. Fire was condemned by the *Homily of Good Works*. No reference is forthcoming to the condemnation of the Paschal candle. It was in use at Worcester in Easter, 1548 (*Blandford's Diary*).

(5) *Palms*. It was the custom from the very earliest times for the priest on Palm Sunday to bless sprigs of willow, box or yew, and distribute them to the people, who formed a procession and sang the "hymn which the Jewish people

No. 23. 62. *Item*, Whether in the time of the Litany, or any other  
 Ryl Injcts Common-prayer, in the time of the sermon or homily, and  
 (1547). when the priest readeth the Scripture to the parishioners, any  
 person have departed out of the church without a just and  
 necessary cause.

*Ibid.* 63. *Item*, Whether any bells have been knolled or rung at  
 the time of the premisses.

sang before Christ when He was approaching to His Passion." For an account  
 of the procession see Rock, *op. cit.*, iv, 78-82, 264-270. They were abrogated  
 as above.

(6) *Easter or Paschal Sepulchre*. On Maundy Thursday two special hosts  
 were consecrated and reserved. One was consumed by the priest in the Mass  
 of the Pre-sanctified on Good Friday, the other was placed in a pyx and de-  
 posited along with the Cross in the Easter Sepulchre. This was sometimes a  
 temporary structure, for in many extant churchwardens' accounts there is a  
 record of money paid for erecting and taking it down. Here the Blessed Sacra-  
 ment remained until the dawn of Easter Day, when it was removed to the  
 hanging pyx over the altar. There are many instances of permanent "sepul-  
 chres" being built in England for the Easter Sepulchre. Sometimes people left  
 money for such to be permanently erected over their own burial places (Rock,  
*op. cit.*, iii, pp. 76-79). No reference is forthcoming to the abrogation of the  
 Easter Sepulchre (For illustrations see Rock, *op. cit.*, iii, p. 78; iv, p. 279).

(7) *Holy Water*. This was solemnly blessed before the parochial Mass every  
 Sunday (*Sarum Breviary*, 30\*\*). With it the altar was sprinkled as well  
 as the assistants at the Mass. If there was a procession, the people were also  
 sprinkled, if not the priest himself passed down the church for that purpose.  
 The parish clerk also carried holy water to the houses of the people (No. 5,  
 Injunctions for Doncaster, c. 1548), who were enjoined to sprinkle their  
 houses with it. There was also a stoup in the porch of the church, in which  
 some of the holy water was placed for the people to sign themselves with as  
 they came into church. It was abrogated as above.

(8) *Ringings of Holy Bells*. This refers to the "Ave Bell" and the Sacring  
 Bell. For the Ave Bell see note on No. 16 Sec. Ryl Injcts (1538). The Sacring  
 Bell was rung at the altar, or from the rood beam, or from a turret in the chancel  
 arch, or from the nave gable, or out of a low side window at the Elevation of  
 the Host to warn the people outside. Peckham's *Constitutions of Lambeth*  
 (1281) ordered that "the bells be tolled at the elevation of the Body of Christ,  
 that the people who have not leisure daily to be present at Mass, may, where-  
 ever they are, in houses or fields, bow their knees in order to the having the  
 indulgences granted by many bishops" (Johnson, *English Canons*, II, p. 273.)

(9) *Creeping to the Cross*. The veneration of the Cross took place on Good  
 Friday afternoon. During the singing of the Reproaches a veiled crucifix  
 was held aloft by two deacons halfway between the choir and the altar.  
 From thence they carried it towards the altar, where it was deposited upon  
 a pillow. Afterwards it was unveiled to the deacons' low chant, "Behold



1548] *Archbp Cranmer's Articles for Canterbury Diocese* [xxx1

64. *Item*, Whether any person have abused the ceremonies, No. 27. *ibid.*  
as in casting holy water upon his bed, or bearing about him  
holy-bread, St John's Gospel,<sup>1</sup> ringing of holy bells, or keep-  
ing of private holy-days, as taylors, bakers, brewers, smiths,  
shoemakers, and such other.

65. *Item*, Whether the money coming and rising of any No. 29. *ibid*  
cattle, or other movable stocks of the Church, and money  
given or bequeathed to the finding of torches, lights, tapers,  
or lamps (not paid out of any lands) have not been employed  
to the poor men's chest.

66. *Item*, Who hath the said stocks and money in their  
hands, and what be their names.

67. *Item*, Whether any indiscreet persons do uncharitably No. 33. *ibid.*  
condemn and abuse priests and ministers of the church.

68. *Item*, Whether they that understand not the Latin do No. 34. *ibid.*  
pray upon any Primer but the English Primer, set forth by  
the King's Majesty's authority; and whether they that under-  
stand Latin do use any other than the Latin Primer, set forth  
by like authority.

69. *Item*, Whether there be any other grammar taught *Ibid.*  
in any other school within this diocese than that which is set  
forth by the King's Majesty.

70. *Item*, Whether any person keep their church holy-day, No. 52.  
and the dedication day any otherwise or at any other time Ryl Arts  
than is appointed by the King's Majesty. (1547).

71. *Item*, Whether the service in the Church be done at No. 53. *ibid.*  
due and convenient hours.

72. *Item*, Whether they have used to commune, jangle, No. 57. *ibid.*  
and talk in the church, in the time of the Common-prayer,

the wood of the Cross." Then all the clergy barefooted came forward,  
halting thrice on the way to throw themselves on the ground, and kissed the  
crucifix. A like homage was offered by the people. During this veneration,  
the choir sang the anthems, *Ecce lignum Crucis, Crucem tuam adoramus, Dum  
fabricator mundi*, and the hymn *Pange lingua*. The Cross was then deposited  
in the sepulchre until Easter morning (Rock, *op. cit.*, iv, 99-117). For further  
information as to these rites see Thurston, *Lent and Holy Week*. Chaps v, vii,  
viii, x, xi. The Latin originals are most of them in the *Sarum Processional*  
(repr. Henderson, 18 . . .)

<sup>1</sup>For the use of this Gospel see Atchley in *St. Paul's Eccl. Soc. Trans.*  
iv, 161.



xxx]. *Archbp Cranmer's Articles for Canterbury Diocese* [1548  
reading of the homily, preaching, reading or declaring of the  
Scripture.

No. 58. *ibid.* 73. *Item*, Whether they have wilfully maintained and  
defended any heresies, errors, or false opinions, contrary to  
the faith of Christ, and holy Scripture.

No. 55. *ibid.* 74. *Item*, Whether any be common drunkards, swearers,  
blasphemers of the name of God.

No. 59. *ibid.* 75. *Item*, Whether any have committed adultery, forni-  
cation, or incest, or be common bawds, and receivers of  
such evil persons, or vehemently suspected of any of the  
premisses.

No. 54. *ibid.* 76. *Item*, Whether any be brawlers, slanderers, chiders,  
scolders, and sowers of discord between one person and  
another.

No. 60. *ibid.* 77. *Item*, Whether you know any that use charms, sor-  
cery, enchantments, witchcraft, soothsaying, or any like  
craft invented by the devil.

No. 62. *ibid.* 78. *Item*, Whether the churches, pulpits, and other neces-  
saries appertaining to the same, be sufficiently repaired.

79. *Item*, Whether you know any that in contempt of  
your own parish church do resort to any other church.

No. 10. 80. *Item*, Whether any innholders or alehouse-keepers do  
Bonner, use commonly to sell meat and drink in the time of  
*op. cit.* Common-prayer, preaching, or reading of the Homilies, or  
Scripture.

No. 61 81. *Item*, Whether you know any to be married within  
Ryl Arts the degrees prohibited by the laws of God, or that be sepa-  
(1547). rated or divorced without a just cause, allowed by the law  
of God, and whether any such have married again.

No. 63. *ibid.* 82. *Item*, Whether you know any to have made privy con-  
tracts of matrimony, not calling two or more thereunto.

No. 64. *ibid.* 83. *Item*, Whether they have married solemnly, the banns  
not first lawfully asked

No. 65. *ibid.* 84. *Item*, Whether you know any executors or adminis-  
trators of dead men's goods which do not bestow such of the  
said goods as were given and bequeathed, or appointed to be  
distributed among the poor people, repairing of high-ways,  
finding of poor scholars, or marrying of poor maids, or such  
other like charitable deeds.

1548] *Archbp Cranmer's Articles for Canterbury Diocese* [xxx1

85. *Item*,<sup>1</sup> Whether any do contemn married priests, and for that they be married, will not receive the Communion or other Sacraments at their hands.

86. *Item*, Whether you know any that keep in their houses No. 28. undefaced, any abused or feigned images, any tables, pictures, Ryl Injcts paintings or other monuments of feigned miracles, pilgrim- (1574). ages, idolatry, or superstition.

<sup>1</sup>The Lower House of Convocation in December, 1547, passed a motion in favour of the marriage of priests (Cardwell, *Synodalia* II, p. 424). This was legalized by 2 and 3 *Ed. VI*, c. 21 (1549).

## XXXII

## A Draft for Visitation Articles.

c. 1549.

THESE articles were certainly drawn up after the first Prayer Book came into use at Whitsuntide, 1549. They were copied by Burnet from a manuscript in the Johnson collection which Pocock failed to find when editing Burnet's history. This manuscript seems to have been imperfect, as there is not the usual heading about the King's Majesty, etc. It is, therefore, impossible to decide not only on what authority they rest, but even whether they were ever administered. All that can be said for certain is that Hooper and Ridley knew of them, and incorporated them in subsequent visitation articles. There is not the smallest foundation for saying they "accompanied" the first Prayer Book or for calling them "Royal Injunctions," as Tomlinson does (*The Prayer Book*, p. 4, *Queen Elizabeth and the Royal Visitations*, p. 8). No mention is to be found of their use or publication in any contemporary book or document. The reference in Oxford Diocese to "Injunctions bought in 1551 iv<sup>d</sup>" can hardly refer to this document (*Victoria County History of Oxford*, II, p. 37). It seems unlikely if they were administered, and much more so if they accompanied the First Prayer Book, that they should have escaped all such notice. However, they form a valuable commentary on the manner in which the First Prayer Book was used, which is confirmed by contemporary writers. For example, late in December, 1549, Hooper informed Bullinger that "The public celebration of the Lord's Supper is very far from the order and institution of our Lord. Although it is administered in both kinds, yet in some places the supper is celebrated three times a day. When they used heretofore to celebrate in the morning the *Mass* of the Apostles, they now have the *Communion* of the Apostles, where they had the *Mass* of the Blessed Virgin, they now have, as they call it, the high communion. They still retain their vestments and candles before the altar . . . that Popery may not be lost, the Mass-priests, although they are compelled to discontinue the use of the Latin language, yet most carefully observe the same tone and manner of chanting to which they were heretofore accustomed in the papacy" (*Original Letters*, I, No. xxxvi). At the same period, Bucer (*Censura*, p. 461 seq.) records that not a few priests

move the book from right to left, recite the Canon during the Sanctus, stoop over the altar, raise aloft their hands, shew the bread and cup, genuflect, knock their breasts, wash out the chalice, make in the air the sign of the cross and other gestures, wear vestments, use lights and in every way follow the execrable Mass.

If these injunctions were intended among other things to enforce the new Service Book, and were so administered, they must have created a perfect chaos, for not only do they forbid the retention of things omitted, but they actually condemn things expressly retained in the book (see notes). These also contradict the Edwardine Injunctions, which, though now ordered to be "doctored" for public reading, were not abrogated.

[Transc., Burnet, v, p. 243.]

*Articles to be followed and observed according to the King's Majesty's Injunctions and proceedings.*

1. *Item*, That all parsons, vicars, and curates omit in the reading of the injunctions,<sup>1</sup> all such as make mention of the popish mass, of chantries,<sup>2</sup> of candles upon the altar,<sup>3</sup> or any other such thing.

2. *Item*,<sup>4</sup> For an uniformity that no minister do counterfeit

<sup>1</sup>The Royal Injunctions of 1547 were still to be read, as ordered, once every quarter (No. 17)—the omissions would be Nos. 21, 23 and 35. Strype has an interesting note on a corrected copy of the Royal Injunctions of 1547. "My late reverend friend [N. Battely] deceased, had one of these books of Injunctions and Articles, and which he verily believed did once belong to Archbishop Cranmer; wherein are certain corrections, as he supposed, of the said Archbishop's own hand: as *High Mass* changed thus, The celebration of the *Holy Communion; Mass and Service* changed into *God's service*. *Injunction 21* expunged, the latter part of *Injunction 29*. Also *Injunctions 35* and *36* marked to be expunged" (Strype, *Ecc. Mem.* II, i, 46). This order cannot mean that the Royal Injunctions of 1547 were abrogated, for the First Prayer Book ordered the Litany to be used according to the King's Injunctions, and the injunction which defined its use makes mention of the "popish mass."

<sup>2</sup>Fraternities, brotherhoods, guilds, with their property, were transferred to the King, and Chantries were abolished by 1 *Ed. VI*, c. 14, 1547. This would account for the latter part of *Injunction 29* being expunged in the copy which Strype saw.

<sup>3</sup>The Ryl Injcts 1547 (No. 3) allowed "two lights upon the high altar before the Sacrament."

<sup>4</sup>Reference has already been made to contemporary accounts of the ceremonies used in the first English Mass. The clergy could hardly be blamed for employing them as they knew no others. If this Article was administered with



the popish mass, as to kiss the Lord's table;<sup>1</sup> washing his fingers every time in the Communion;<sup>2</sup> blessing his eyes with the paten<sup>3</sup> or sudary,<sup>4</sup> or crossing his head with the paten, shifting of the book from one place to another;<sup>5</sup> laying down and licking the chalice<sup>6</sup> of the Communion; holding up his fingers, hands, or thumbs joined<sup>7</sup> towards his temples; breathing upon the bread or chalice;<sup>8</sup> showing the Sacra-

the First Prayer Book in a general visitation, it is very unlikely that Bucer should have written a year later that the bishops would not put down the "shocking abuses" connected with the Mass without an Act of Parliament (*Original Letters*, No. ccliii). Ridley's Injunctions (1550-1, see below) seem to be the first attempt to enforce uniformity in ceremonial on any *considerable* scale, and in this innovation he acted only in his official capacity as bishop, and apart from this unpublished draft he had no civil force behind him, to vouch for all that he did. It is true that the Council sent a letter to Bonner "about certain Masses at S. Paul's," dated June 24, 1549, in which the Holy Communion is ordered to be celebrated "as it is appointed in the book of public service, without cautel or digression from the common order." These cautions, however, were not the ordinary rubrics in a Missal, but certain directions to the priest, such as his own preparation, knowing the canon, mixing the chalice, etc. This order also was addressed to *one* particular bishop for *one* particular church (Cardwell, *Doc. Ann.* i, p. 76). There is one more document, dated December 25, 1549, entitled, "The King's order for bringing in popish rituals" (Cardwell, *op. cit.*, p. 85), of which it is necessary to say something. It was issued after Somerset had been put to death, because the people thought that his death was the herald of the restoration of the Latin service. But this, again has no reference to ceremonies. It was merely an order to gather in all the ancient service books. In this the term "Ceremony" is used, obviously though improperly, as synonymous with "Rite" (cf. the Act of Uniformity, 1549), and the "uniform order" mentioned does not imply uniformity of ceremonial but uniformity of rite or service.

<sup>1</sup>*Sarum Missal* (Dickinson), p. 581.

<sup>2</sup>*Ibid.* p. 595.

<sup>3</sup>*Ibid.* p. 622.

<sup>4</sup>"At high mass a cloth, variously termed a sudary, offertory-veil, patener's veil, or silk for the paten, was in use to veil the hands of him who solemnly carried in the chalice and paten and took them out again when done with, and who took charge of the paten from after the Offertory till just before the Communion. This veil is quite distinct from the chalice veil or silken corporas" (Atchley in *English Ceremonial*, p. 9). No previous reference is known in any ceremonial directions for such a use of the sudary as mentioned in this order.

<sup>5</sup>*Sarum Missal*, p. 589.

<sup>6</sup>*Ibid.* p. 628.

<sup>7</sup>*Ibid.* p. 627.

<sup>8</sup>"During the words of institution relating to both species the priest lays his right hand on the element he is hallowing, and immediately after these

ment openly before the distribution of the Communion;<sup>1</sup> ringing of sacring bells; or setting any light upon the Lord's board at any time;<sup>2</sup> and finally to use no other ceremonies than are appointed in the King's Book of Common Prayers, or kneeling otherwise than is in the said book.<sup>3</sup>

3. *Item*, That none buy or sell the Holy Communion as in trentals and such other.

4. *Item*, That none be suffered to pray upon beads, and so the people to be diligently admonished; and such as will not be admonished to be put forth from the Holy Communion.

5. *Item*, That after the homily, every Sunday, the minister exhort<sup>4</sup> the people, especially the communicants, to remember the poor men's box with their charity.

6. *Item*,<sup>5</sup> To receive no corpse but at the churchyard, without bell or cross.

Nos. 50  
and 51.  
Cranmer's  
Arts for  
Cant.

(1548).

No. 49. *ibid.*

No. 32.

Ryl Injcts  
(1547).

No. 30. *ibid.*

words the priest used to breathe on the host or chalice, apparently to symbolize the action of the Holy Ghost. The idea was, perhaps, derived from the similar action of the bishop in hallowing the oils and the cream on Maundy Thursday " (Atchley, *op. cit.* p. 26).

<sup>1</sup>*Sarum Missal*, p. 618, and contrast the rubric after consecration in the First Prayer Book "... without any elevation or shewing the Sacrament to the people " (see Drury, *History of Elevation*).

<sup>2</sup>The Ryl Injcts (1547) allowed "two lights on the high altar before the Sacrament." This order was based on No. 7 of the Second Royal Injunctions, 1538, and a reference to this accounts for the words "before the Sacrament"; Cranmer in his Articles (No. 11, 1548) omitted the words before the Sacrament and allowed "two lights on the high altar," making it clear that the order was to be interpreted not of a light before the Reserved Sacrament, which was usually a single hanging lamp and did not stand on the altar, but of candles standing on the altar during the Eucharist. This order is thus directly contrary to the Royal Injunctions, 1547.

<sup>3</sup>This prohibition would have forbidden kneeling at Communion, and so anticipated the struggle on that point in 1552 (Dixon, III, p. 475). It was omitted by Ridley when he adopted the bulk of this injunction in 1550 (see below).

<sup>4</sup>There was no provision in the First Prayer Book for such an exhortation, but it was recommended, though not necessarily in Church, by the Ryl Injcts of 1547 (No. 29) in connexion with an order for the provision of the poor men's chest. An Act of Parliament in 1547 (1 *Ed. VI*, c. 3, § 16) ordered that every Sunday and holyday after the Gospel the curate of every parish should make a brief exhortation to his parishioners to help the deserving poor of the parish. This Act was repealed two years later (3 and 4 *Ed. VI*, c. 16).

<sup>5</sup>The rubric at the beginning of the Burial Office in the First Prayer Book ran, "The priest meeting the corpse at the church stile," etc.

7. *Item*,<sup>1</sup> That the Common-prayer, upon Wednesdays and Fridays, be diligently kept, according to the King's ordinances, exhorting such as may conveniently come to be there.

8. *Item*,<sup>2</sup> That the curates, every sixth week at the least, teach and declare diligently the Catechism, according to the book of the same.

9. *Item*,<sup>3</sup> That no man maintain purgatory,<sup>4</sup> invocation of saints,<sup>5</sup> the six articles,<sup>6</sup> bederolls,<sup>7</sup> relics,<sup>8</sup> lights, holy bells,

<sup>1</sup>This must refer to the saying of the Litany as enjoined in No. 23 Ry I Injcts (1547). Evidently this Royal Injunction was to be kept in force, though according to the first item of this set it would not be read in public as it mentions the Mass (No. 1, and note *supra*). There were two rubrics in similar terms referring to Wednesday and Friday in the First Prayer Book, thus: "Upon Wednesdays and Fridays the English Litany shall be said or sung in all places after such form as is appointed by the King's Majesty's injunctions or as it is or shall be otherwise appointed by his highness."

<sup>2</sup>A rubric to this effect follows the Catechism in the First Prayer Book.

<sup>3</sup>For an account of the greater part of the things condemned here see notes on Nos. 56-58 Cranmer's *Articles for Canterbury* (1548).

<sup>4</sup>*Purgatory* was maintained by the *Ten Articles* (1536) and "The Bishops' Book" (1537), but the limits of human knowledge were pointed out. In "The King's Book" (1543) the name disappears, and the article on Purgatory became an article "of prayer for souls departed," which was allowed and defended. The *Homily of Good Works* (1547) condemned "purgatory" without any qualifications. The First Prayer Book contained intercessions for the dead and a special office of the Holy Communion at a burial.

<sup>5</sup>*Invocation of Saints* was allowed by the *Ten Articles*, and "The Bishops' Book," and included in the Litany up to 1548 but omitted in 1549. There had been no official condemnation of it up to this date. In 1549 it was condemned by Parliament (3 and 4 Ed. VI, c. 10, §5).

<sup>6</sup>In June, 1539, the *Six Articles Law* (31 Henry VIII, c. 14) was passed. The doctrines and practices maintained were Transubstantiation, Communion in one kind, celibacy of the clergy, monastic vows, private masses and compulsory confession. It was purely a civil document and repealed by 1 Edward VI, c. 12 (1547).

<sup>7</sup>The *Bederoll* (Rock, *op. cit.* II, 220). The general "bidding of bedes" was a call to prayer for all people living and departed, and there was associated with it a commemoration of the benefactors of the particular church. This commemoration of names was recited in a shortened form on Sundays and often called the "Dominical Roll," but on certain days the benefactors and their gifts were recited in full. Sometimes fees were charged for having the names inscribed on the *bederoll*, and it was often necessary to give a fee to the curate or priest who read the roll (*Mediæval Records of a London City Church* Part II, p. 52). The new "form of bidding the Common Prayers" which

holy beads, holy water, palms, ashes, candles, sepulchres, paschal, creeping to the cross, hallowing of the font of the popish manner, oil,<sup>9</sup> chrism,<sup>10</sup> altars,<sup>11</sup> beads, or any other such abuses, contrary to the King's Majesty's proceedings.

10. *Item*,<sup>12</sup> That within any church or chapel, be not used any more than one Communion upon any day, except Christmas Day and Easter Day.

11. *Item*,<sup>13</sup> That none keep the abrogate holy-days, other than such as have their proper and peculiar service.

12. *Item*, That the churchwardens suffer no buying or selling, in church, or churchyards, especially during the common prayer, the sermon, and reading of the homily.

No. 4.  
Shaxton's  
Injcts for  
Salisbury  
(1538) and  
note.

accompanied the Royal Injunctions of 1547 (see above) did not include the *bederolls* and the names of benefactors were no longer called out from the pulpit on that occasion.

<sup>8</sup>*Relics* were condemned by the *Homily of Good Works*. Their condemnation is general throughout the Henrician and Edwardine documents after the abolition of all shrines and pilgrimages (cf. No. 1 Ryl Injcts, 1547).

<sup>9</sup>*Oil*. This was not forbidden but allowed by the First Prayer Book "if the sick person desire to be anointed."

<sup>10</sup>*Chrism*. This was a mixture of oil and balsam, which was anciently used at Baptism and Confirmation, consecrated usually on Maundy Thursday and reserved in a chrismatory. The anointing with the chrism at Baptism was retained and ordered in the First Prayer Book.

<sup>11</sup>*Altar*. This was specially mentioned in the First Prayer Book and in the Act of Uniformity which enjoined it.

In order to avoid the difficulty produced by these Articles contradicting the First Prayer Book, it has been suggested that "oil," "chrism" and "altar" are genitives (Tomlinson, *Queen Elizabeth and the Royal Visitations*, p. 8).

<sup>12</sup>Two communions were provided for on Christmas Day and Easter Day by the First Prayer Book: but there was no order limiting the Celebrations to one on any day. Bucer complained of the Holy Communion being celebrated like the popish Mass with one or no communicants, and that in many places they had three "communions" in one day—as formerly Masses—such as S. Nicholas, S. Mary and other saints, when a solitary priest or official received the Sacrament (*De Regno Christi*, II, v, p. 60). The Lutherans were making much of the number of celebrations. The question is cautiously glanced at in the Confession of Augsburg; and more explicitly in the letter of the German Ambassadors to Henry VIII (1538), where they cite the actual custom of the Greeks allowing only one Mass a day in each Church.

<sup>13</sup>The First Prayer Book reduced the number of festivals included in the Kalendar to twenty-five.



13. *Item*, That going with the sacrament to the sick,<sup>1</sup> the minister have not with him either light or bells.<sup>2</sup>

<sup>1</sup> The First Prayer Book provided for the communion of the sick with the Sacrament reserved from a previous celebration of the Holy Communion.

<sup>2</sup> Cf. Abp Walter's *Canons* (No. II, 1195). "Let the priest carry the host with a light going before him" (Johnson, *English Canons*, II, p. 77).

Canons of 1200. "Let the Eucharist be carried to the sick . . . and a candle and cross before it" (*Ibid.* p. 85).

Winchesley's *Constitutions* (No. IV, 1305), "a hand bell to be carried before the body of Christ in the visitation of the sick" (*Ibid.* p. 318).

There were no directions in the First Prayer Book as to how the Sacrament was to be conveyed to the sick person or with what ceremonial.

### XXXIII

## Royal Injunctions for All Souls' College, Oxford.

1549.

THESE injunctions were administered by the royal visitors in 1549. The Latinity is of the most affected and precious description. Internal evidence seems to prove that they were delivered to all the colleges, and they may therefore possibly form the general injunctions given to the University by the Royal visitors, which unfortunately are not now to be found in any collection of manuscripts. References to them seem to date back to Brian Twyne's preface to the Laudian Statutes in the seventeenth century. The Royal Commission to visit the University was issued on May 8, 1549, to Holbeach, Bishop of Lincoln, Heath, Bishop of Rochester, Richard Cox, Dean of Christchurch, Simon Heynes, Dean of Exeter, and others. It is printed in full in Rymer xv, 183. The University was cited to appear on May 24, and new statutes were provided, which were afterwards known as King Edward VI's statutes. These, like the injunctions, seem to have disappeared. Accounts of this visitation of the University, which aroused great opposition (see No. XXXVI), are given by Wood and Dixon, and (for the different Colleges) in the series of *Oxford College Histories*.

[Transc. *Statutes of the Colleges of Oxford*, printed for the Commission, 1853, I (All Souls), p. 85.]

*Ordinances of Royal Visitors*, 1549

CUSTODI, Sociis et scholaribus Collegii Omnium Animarum.

Cum nulla reipublicae vel sanctissime constitutae pars uspiam reperiatur, quæ, sublati legibus, non sentiat sera pericula; Rex noster non potest non videri his recte fecisse, vel quod quaedam vetera vestri Collegii statuta, et superstitionis labe et idolatriæ maculis foedata, subtulerit, vel quod, iis salubriter antiquatis, nova quæ abrogatorum vices sustineant sapienter suffecerit. Vestri Collegii Fundator hæc velut hæreditaria stadiorum viatica nobis ideo reliquit, ut bonæ literæ in vobis florerent, ut virtus quam altissimas radices apud vos ageret,

xxxiii] *Royal Injunctions for All Souls' College, Oxford* [1549  
ut religio et verae pietatis studium modis omnibus promo-  
verentur: ac ad istos fines et vestri Collegii proventus et  
statuta omnia sua destinavit. Proinde Majestas Regia non  
solum quae in usum et rem universae Academiae esse possint  
decreta tradidit, sed etiam curam nobis relictam voluit, ut post  
Collegii perspectos ritus, mores, statuta, inquisitis diligenter  
per nos omnibus omnium erroribus, toto pectore ad singu-  
lorum reformationem incumberemus. Proinde has pauculas a  
nobis injunctiones accipite easque religiose observare curate.  
Contra qui fecerit, sentiet pro varietate criminis poenas quo-  
que variari posse.

1. In primis, ergo, hujus Collegii Custodem et Socios, tum  
etiam reliquos Scholasticos omnes, admonitos volumus hoc  
illis a nobis imperatum esse; ut quisque primas sacris literis,  
ceu dogmatum omnium Lydio lapidi, deferat, ut ad istas,  
tanquam rerum omnium controversarum honorarias arbitras,  
accedat; utque et consilia et responsa patrum in secunda  
classe constituat.

2. Quae hactenus a Rege summisque regni nostri proceri-  
bus vel per publica comitia vel per has injunctiones sancita  
sunt, rata ac firma quisque habeat; haec neque palam neque  
obscure oppugnent. Quisque hujus criminis condemnatus  
Collegii jus amittito.

3. Professores theologici in his aedibus nihil publice legant,  
nihil publice interpretentur, nisi sacras literas.

4. Scholasticis omnibus liberum facimus ut, quum otium  
est, intersint publicis lectionibus theologicis. Liceat scholasti-  
cis domi suae habere utrumque testimonium. Nefas sit hujus  
Collegii Praefecto ut quemcunque a lectione sacrarum litera-  
rum vel avocet vel dehortetur. Et tamen scholasticos ita sacra  
legere volumus ut ne quis eorum privatas disceptationes,  
aliaque quotidiana id genus progymnasmata, negligat.

5. Viam ad reliquas artes liberales minuunt mathe-  
matica, nempe geometria, arithmetica &c. Ab his auspici-  
um esto.

6. Minores et domi et foris majoribus obediunto.

7. Exequiis commissa dispensentur in Praefectum, Socios,  
Scholasticos, reliquosque, eo quo solebant modo; nihil quoque  
imminutum. Volumus tantum ne quæ superstitiosa gentilitas,

1549] *Royal Injunctions for All Souls' College, Oxford* [xxxi  
olim justa appellabat, injuste, hodie apud vos fiant: edictum  
esto.

8. Neminem ad grammaticam ex bonis Collegii ali volumus:  
hanc qui rite didicerint, Latineque intelligant ac loquantur,  
in cœtum vestrum eligi fas sit.

9. Qui totos viginti annos Collegii proventus exhausserint,  
ad Johannis Baptistæ proximas ferias a sodalitiî jure et a  
Collegio abigitor. Hoc quoque in posterum sancitum esto, ne  
cui liceat ultra videnos annos in hoc Collegio Socium esse,  
nisi ad publicum proficiendi munus merito suo vocatus fuerit.

10. Socii beneficio aliquo ecclesiastico donati biennium  
tantum deinceps in hoc Collegio sunt.

11. Dein præceptum esto ne quisquam cui sacerdotium est,  
in hoc Collegio diu degat, nisi et diligenter literis incumbat  
et præscriptas in eo loco disceptationes caeteraque omnia  
literaria quae suae classis homines obire tenentur, pro more  
exerceat. Denique si non justos in literis progressus faciat, si  
non post suscepta baccalaureatus insignia ad reliquos, juxta  
hujus academiae statuta, gradus in tempore non provenerit,  
bonas horas sic male perdere nulli licere volumus. Et quod  
ad ipsos diximus, omnibus hujus Collegii, cum Sociis tum  
Scholasticis, edictum semel esto.

12. Quoniam inopum liberis Collegia omnia sunt erecta,  
neminem qui decem marcas nostrates vel hæreditate obtine-  
rint, vel officii cujuspîam ratione suppeditentur, hoc in coetu  
Socium esse præmittimus.

13. In Collegiis ac etiam in aulis Anglice loquatur nemo,  
caeteris quidem linguis promiscue ut lubet quisque utatur,  
modo Latine, Græce, Hebraice loquatur.

14. Qui ex Academia discedit, vel hoc nomine ut ludum  
literarium pueris aperiat, vel ut laici aut ecclesiastici ministri  
partes sibi desumat, si ultra sex menses abest, nulla aegritudine  
nec justa alioqui causa impeditus, jus omne quod hic habet  
illo prorsus ademptum esto.

15. Scholastici baccalaurei ac etiam primi anni Magistri,  
mane intra quintam et septimam horam, in templum ingre-  
diantur, ordineque quisque seniorum primas præscriptarum  
precum partes peragant: alius alia septimana, coeteri omnes  
uno ore secundas absolvent. Quisque primas peragens salarium



xxxiii] *Royal Injunctions for All Souls' College, Oxford* [1549  
habeat, quavis hebdomada cum vices redeunt, duodecim  
denarios nostrates.

16. Sexta cum sonat hora ad suas quisque primatas lectiones  
se conferat.

17. Ante prandium et a prandio una Deo optimo maximo  
omnes gratias agant, precesque ex animo potius quam de  
more effundant; easque perpetuo petitas a sacris literis.

18. Catechismum, quem publica regni concilia, Rex, senatus  
populusque Britannicus, consenserint, juvenes omnes discant.  
Nemo cujuscunque Scholastici tutor sit, quin sibi imperatum  
sciat ut eum statim in hisce fidei præludiis exercendum  
instituendumque curet, postquam duos menses jam fuerit in  
hoc Collegio. Si qui harum rerum ignari reperientur, culpam  
in eos qui ista docere deberent volumus.

19. Non nisi unum altare vel potius unam mensam Domini, in  
sacello esse volumus. Reliqua altaria, imagines, statuæ, taber-  
nacula, et quæ vocant organa, cæteraque id genus susperstitionis et idololatriæ monumenta, prorsus tollantur.

20. Quaque Dominica in templo celebretur Coena Domini.  
Ad hanc accedant qui, cum sese exploraverint, non indigne  
se eo accessuros comperiunt. Si qui sunt qui id quater non in  
anno faciant, causa exigatur et crimini par poena esto.

21. Socius nullus scholasticusque hujus Collegii extra aulam  
communem aut prandet aut coenet, nisi ægritudo aut aliaque  
justa causa absentem excusat. Justam appellemus quam Collegii  
Custos aut, eo absente, ejus vicarius justam habet.

No. 5 Ryl 22. Rasas capitis rotunditates prorsus inhibemus. Qui post  
Injets for duos menses raso vertice est Collegium amittito.

Winchester 23. Chymerios habitus prodigiosasque vestes posthac ges-  
Cathedral tiet nemo.

(1547)

24. Togas in antica parte consui vetamus.

25. Omnibus licere volumus ut et domi et foris tecto capite  
incedant; nisi cum officii ratio postulet nuda capita.

26. Domi cum sunt, omnes, ubi volunt, utantur vel in cubi-  
culis vel in aula interea prandii et coenæ, vestibis quantum-  
vis crassi et vilis pili: modo sartor nihil inusitatum assuat.  
Cum in publicum prodeunt, non nisi longis et talaribus togis  
utantur. Pileos non nisi scholasticis usitatos gestent.

27. Antiquatis jam papisticis matutinis et vespertinis offi-

1549] *Royal Injunctions for All Souls' College, Oxford* [xxxiii  
ciis, cum missas quoque dimiserimus, ea sola retinenda sunt  
et ordine dicenda, quae vel summis regni conciliis vel Regis  
edicto constituta sunt aut posthac constituentur.

28. Cum nolarum strepitus pro magna molestia studiis  
serio incumbentes quotidie propemodum afficere soleat; nihil  
habeant, cum maxime perstrepent, quod vel vivis afferat volup-  
tatem vel vita defunctos juvare possit; volumus ut homines  
earum leviori tinnitu posthac ad templum vocentur. Rusti-  
cam vero musicam illam, ac velut conviciantium aut insanien-  
tium inter se voces, non ferimus, nisi tum cum flammae aut  
incendia urbi excidium minantur.

29. Si quis moribundus spei jam conclamante (*sic*) hoc  
postulat ut campanae cujuspian loci quodam sonitu vicini  
fragilitatis humanae admoneantur, ut pro ipso Deum precen-  
tur interea, dum ille vitam jam discedentem crebro anhelitu  
retinere laborat, permittimus ut hic sui quasi ultimi voti com-  
pos sit.

No. 23.  
Hooper's  
Injcts for  
Glouc.  
(1551-2)

30. Nec Collegii Custodi nec Socio cuiquam liceat edicere  
obsonatori ne diebus Veneris ova, butirum, lac et ejus generis  
alia comparat. Ex eis quibuslibet quovis die quisquam pro suo  
arbitrio utatur; modo Regis edicto id vetitum non sit.<sup>1</sup>

31. Si quod deinceps in annos certos locabitur, literarum  
exemplar quae locationis pacta et conditiones testentur in  
commentarium referre volumus: literasque ipsas, singrapha  
communitas conducentis, sub tribus clavibus, una cum Colle-  
gii communi sigillo, sancte volumus servari.

No. 21. Ryl  
Injcts for  
Cathedrals  
(1547).

32. Triplum restituat si Custos Sociusve argenteorum va-  
sorum quippiam quae ad Collegii bona pertinent, vendat  
imminuatve: nisi Rex vel regia auctoritate fulti id illis licere  
permittant.

33. Si quis falso rumores in vulgus spargat, unde plebs im-  
perita facile ab officio discedendi occasionem accipiat; si famam  
cujuspian confectis mendaciis maculet; si famosas scedulas port-  
is, postibus aut uspiam alibi, affigat; eliminetur et extrudatur,  
nunquam ut Socius in hoc Collegium postea rediturus. Hoc  
si bis fecerit, extorris esto aeternumque exulet ab Academia.

34. Qui pecunias Collegii conversant, qui a calculis sunt,

<sup>1</sup>For the licence to eat eggs, butter, &c., freely, see the King's Proclamation  
of Jan. 16, 1547-8 in *Doc. Ann.* i. 38.

xxxiii] *Royal Injunctions for All Souls' College, Oxford* [1549  
expediant rationes suas bis ad minimum in anno, aut saepius si  
ita leges Collegii postulent.

35. Vetera omnia statuta, et ordinationes omnes quae nec  
pugnent regiis decretis nec his injunctionibus adversentur,  
firma fixaque eo usque manere volumus donec Regiae majestati  
aliter visum fuerit.

36. A publicis privatisque disceptationibus et a concionibus  
procul sunt clamores. Dum loquuntur homiliae ex templo  
nemini discedere fas sit.

37. In templo, in prandio, in coena, in coeteris omnibus  
scholasticis sive muniis sive exercitiis, omnes qui intersunt  
quiete sedateque se gerant.

38. Si custos sociorumve aliquis regiis mandatis ab Acade-  
mia ad aulam, ab otio literario ad publica regni negotia,  
avocatus fuerit,<sup>1</sup> nolumus huic feriatiorem fraudi esse. Imo  
omnia ea commoda, quae alioqui praesenti et graviter literis  
operam danti debeantur, bona fide in illius usum cedere volu-  
mus.

39. Cancellarium, Vicecancellarium, Procuratorum om-  
nia et praeconum officia, turpiter emptis hominum suffragiis, a  
nemine unquam ambiri volumus. Quisquis autem ambitus  
postulatur, nec habet unde se crimini eximat, ab eo magis-  
tratu quem malis artibus sibi comparare studuit perpetuo  
arceatur.

40. Si quem Regis munificentia ad aliquod publicum prae-  
legendi munus invitavit, hunc, ubi pertaesum est laboris, volu-  
mus vicarium sibi constituere, ut reservata sibi magna salariae  
parte Academiam deserat. Quod si fecit, si quae privata pacta  
de dividendo inter se stipendio inciderint, irrita esse volumus,  
eique universam mercedem persolvi a quo omnis in ea re  
labor exantlatur.

41. Baccalaurei artium, cum a susceptis insigniis convivio  
vel sui vel alterius Collegii homines de more recipere coguntur,  
non ultra marcam nostratam insumant. Magistri artium,  
legum, sacraeve theologiae Baccalaurei, cum idem faciunt, non  
ultra duas marcas. Postremo Doctores, cujuscunque fuerint  
facultatis, non ultra quadraginta solidos expendent.

42. Unus ex Sociis perpetuo Hibernicus esto.

<sup>1</sup>Cf. note 3 on p. 8.

1549] *Royal Injunctions for All Souls' College, Oxford* [xxxiii

43. Haec nostra decreta bis a vobis describi mandamus; unum exemplar in cista publica probe asservari, alterum in sacello (ut scholasticis omnibus facilis sit accessus) prostare volumus.

44. Juris civilis lectorem volumus ea perlegere quae maxima pars ejus Collegii civilistarum sibi explicari volet. In disputationibus juventutem exerceat. A prandio hora quarta repetant quae ante prandium lecta sunt. Salarium esto quotannis quatuor librae nostrates.

45. Profiteatur et alius, ad hanc rem idoneus, logicam et philosophiam naturalem. Quotidianae fiant ut disputationes et repetitiones: ab istis vicissim exigat ille omnia scholasticorum exercitia. Salarium esto quotannis quatuor librae.



## XXXIV

## Royal Injunctions for Cambridge University.

1549.

THESE injunctions were read by the Junior Proctor to the Senate July 5, 1549. The visitors did not arrive until May, 1549, although they had been appointed in the previous November. In the interval they were busy formulating a set of statutes for the University. On May 5 the Bishop of Rochester preached to the members of the University in St. Mary's, and thence they adjourned to King's College Chapel, where the Royal Commission was read. The new statutes were read by Sir J. Cheke and delivered to the Vice-Chancellor. The Bishop of Rochester then exhorted every one to renounce papistry and superstition and to send in bills of those things which they considered worthy of reformation. The following days were spent in a detailed visitation of the Colleges, tending to the introduction of the new plans of religious reform. The course of this is traced from day to day in an interesting diary printed by Lamb. Some doubtful points that remained over were solved by a decision of four of the Visitors in 1552. See *Statuta Acad. Cantab.* 1710.

[Transc. Lamb, *Letters and Statutes* (1838), p. 139 and ff.]

*Injunctiones a Visitoribus Edwardi Sexti Factae.*

CUM nihil magis gloriam Dei illustret et veritatem religionis conservet quam literarum studia recte et modeste constituta, et morum atque honestatis cultus convenienter et decore habitus, et linguarum cognitio in omnium animis atque ingeniis diffusa, idcirco nos Thomas Eliensis et Nicolaus Roffensis miseratione divina episcopi Johannes Cheeke adolescentiae regiae institutor Gulielmus Mey legum doctor et supplicum libellorum magister et Thomas Wendie regius medicus et medicinae doctor, majestatis regiae commissarii generales ad visitandum Cantabrigiensem academiam deputati ad religionis morum et literarum amplificationem, Has injunctiones partim ad totius academiae partim ad singulorum collegiorum meliorem gubernationem sanciendas et ab omnibus perpetuo servandas duximus.

Dat. Cantabrigiæ secundo Julii Anno Regni Regis Edwardi VI tertio, MDXLIX.

1. Singuli regentes et non regentes a congregatione aliqua sine venia a procancellario impetrata discedentes xii<sup>d</sup> mulcentur.

2. In omnibus congressibus disputationibus et concionibus publicis inferiores gradus superioribus loca cedant, et qui infra Magistorum artium gradum sunt aperto capite astent.

3. Singuli etiam regentes et non regentes qui in academia maxime commorantur et intra ambitum academiae sunt et vocati ab aliqua congregatione absunt ij<sup>s</sup> mulcentur, cujus mulctae dimidium inter procancellarium et procuratores aequaliter dividatur, dimidium autem academiae assignetur.

4. Ut sententiae omnes in scholasticorum causis tractandis sive interlocutoriae sive definitivae a procancellario sive commissario latae clare cernantur registrum sit in quo hae sententiae latae conscribantur.

5. Nulla gladiatoria aut canistaria schola vel taberna aleatoria intra hoc oppidum Cantabrigiae sit aut frequentetur.

6. Qui in aliqua congregatione procancellario aliquem pro aliquo gradu suscipiendo praesentant consueta verborum forma utantur.

7. Procancellarius baccalaureum theologiae admittens his verbis utatur "Admittimus te ad enarrandum et interpretandum omnes apostolicas epistolas in nomine Patris et Filii et Spiritus Sancti. Amen": Doctorem autem admittens ita dicat. "Admittimus te ad interpretandam et profitendam universam Sacram Scripturam tam veteris quam novi testamenti in nomine Patris et Filii et Spiritus Sancti. Amen."

8. Qui ad academiam viginti quatuor anni nati accedunt & se studio theologiae tradunt, si procancellario et regentibus ad id idonei videbuntur, post triennium omnes ejusmodi scholasticas exercitationes colent quae ad magistros artium ad theologiam conversos spectant. Quatuor autem post annos sequentes ad gradum baccalaureatus theologiae accedere poterunt sine ullo in artibus gradu suscepto.

9. Qui commoda percepit ab his qui gradibus juris civilis initiantur is academiae viginti sex solidos et octo denarios solvat.

10. Omnes concessionēs quae communi sigillo obsignantur, in registro prius scribantur, et ante obsignationem cum registro conferantur.

11. Hospitium D. Nicholai in singulis juris disputationibus disputatorem unum dabit, et unus quisque doctor bacca-laureus aut magister artium ejusdem hospitii in suo senioritatis cursu in jure civili in scholis academiae respondebit, et omissus vel disputatoris vel responsoris cursus eodem modo puniatur quomodo statuta regia collegium juris civilis mul-tandum praescribunt, ubi in aliquo horum praemissorum rum offenderit.

12. Orator academiae nisi impetrata a procancellario venia ne discedat, et idoneum aliquem ad id tempus vicarium substituat; neque illi haec venia licet plus tribus mensibus toto anno abesse sub poena muneris oratorii amittendi, nisi veniam ab academia uberiores habeat.

13. Omnes unius atque ejusdem scientiae lectiones una atque eadem hora legantur atque concurrant.

14. Terentii lectio in rhetoricam vertatur, et hujus professor declamationum in scholis moderator erit quemadmodum dialectices professor sophismatum.

15. Ante admissionem alicujus gradus antiquus visitationis et scrutinii mos retineatur.

16. Uniuscujusque collegii lectores publici primo quoque die termini libellum mittent procuratoribus nomina omnium generalium sophistarum suo ordine senioritatis continentem. Ea procuratores in libro commentariorum suorum, quem registrum vocant, describent, et successoribus suis quotannis per manus tradent.

17. Singuli magistri artium in comitiis suis jurabunt de regentia sua triennium retinenda et cursu disputationum toto hoc tempore servando.

18. Singuli ordine suo concionabuntur, respondebunt, disputabunt, caeterasque exercitationes ipsi per se sua in persona habebunt, nisi justa causa inciderit per magistrum illius collegii cujus sunt et majorem sociorum partem appro-banda. Caeteras tamen exercitationes quae necessario ad gradum requiruntur singuli ipsi per se praestabunt.

19. Singuli qui in ullo collegio ad studium medicinae tra-

ducti sunt ordine suo in medicina disputare teneantur et singula collegia in quibus hujusmodi fuerint nomina illorum ad regium lectorem medicinae quotannis deferent. Lector medicinae regius semper cathedram illius artis teneat.

20. Singuli doctores medicinae in aliquo collegio comorantes semper ordine suo ad respondendum in ea arte teneantur. Doctores autem medicinae qui in oppido comorantur similiter facient per spatium septem annorum postea.

21. Questiones theologiae juris civilis et medicinae respondentis cathedrae in scholis affigantur et ad procuratores die Sabbati disputationem praecedente adducantur sub poena ii<sup>s</sup>. procuratoribus solvendum.

22. Regius theologiae praelector et dominae Margarietae lector et academiae concionator tres illas conciones ad clerum habebunt in regiis statutis in singulorum terminorum initiis assignatas.

23. Magistri collegiorum ab omnibus scholasticis exercitationibus liberentur nisi quae pro gradu suscipiendo fuerint constitutae.

24. Sizatores in matriculatione quatuor tantum denarios solvant: caeteri vero omnes quem ad modum ante soliti sunt.

25. Qui lectores regiis statutis disputationibus adesse teneantur si absint v<sup>s</sup>. pro singulis absentibus mulcentur.

26. Responsores et disputatores vestibis graduum suorum utantur quod si non fecerint xii<sup>d</sup>. mulcentur.

27. Nullus ex scholasticis vel scutis ludat vel otiosus eorum spectator astet.

28. Octavo maii ad Henrici Septimi commendationem sacra concio sit; quam qui fecit pro stipendio suo x<sup>s</sup>. ab academia habeat atque a procancellario et procuratoribus eligatur.

29. Baccalaurei theologiae juris civilis et medicinae, ejus anni comitiis quo hos gradus suscipiunt vel unum ex se ipsis communiter eligant vel aliquem alium suo sumptu provideant qui in die comitiorum sua in arte respondeat.

30. Responsores in omnibus disputationibus nullam questionum explicationem de libro scriptam legant sed explicationem suam memoriter recitent.



31. Nullus ex procuratoribus ab ulla disputatione absit cujus moderator esse debet, nisi ex regentibus aliquem sibi vicarium relinquat.

32. Procuratores in matriculatione praesentes et officium suum diligenter facientes singulis matriculationum diebus singuli iij<sup>s</sup>. iiij<sup>d</sup>. ex ea pecunia matriculatoria accipiant.

*Ac de tota academia hactenus.*

*Nunc ad collegiorum gubernationem transeamus.*

33. Problemata theologica observentur tam per baccalaureos theologiae quoscumque quam per magistros artium; et decanus constituatur qui moderator sit et quaestiones determinet; et mercedem certam a collegio ad id propositum habeat.

34. Nemo grammaticam ullo in collegio doceat nisi in Collegio Jesu tantum.

35. In singulis collegiis magister decanus et lector publicus singulos in collegium admittendos ante primum illorum ingressum examinent, utrum perfecte grammaticam teneant necne; ut nulli in hujusmodi loca admittantur qui non in ea satis ad mathematicam et dialecticam discendam profecerint.

36. Nullus seneschallus bursarius aut hujusmodi quis administer plus pecuniae prae manibus habeat quam ad unius mensis provisionem satis pro illo collegio sit.

37. Statuta omnia et compositiones quae contra Scripturam sacram aut regia instituta aliquid faciunt abrogata sunt.

38. Nullus sit in festo nativitatis dominus ludorum quocunque modo censeatur.

39. Sociorum et discipulorum vestitus et cultus corporis honestus sit et decorus: pilei autem scholastici et quadrati.

40. A primo die termini usque ad extremum singula collegia problemata singulis diebus veneris et caetera etiam problemata per statuta illis aliis diebus assignata sine ulla exceptione eisdem diebus hebdomadative observent: quod si non fecerint singuli quorum interest id efficere iij<sup>s</sup>. iiij<sup>d</sup>. mulcentur.

41. Nullus socius plus una lectione examinatione aut officio

1549] *Royal Injunctions for Cambridge University* [xxxiv  
simul habeat, nisi magistro est majori parti totius societatis  
aliter visum fuerit.

42. Nemo in aliquod collegium theologorum admittatur  
socius nisi sit actualis baccalaureus artium, aut certe respon-  
derit, disputaverit, et declamaverit quemadmodum statuta  
academiae pro eo gradu requirunt, et qui proxima deter-  
minatione post electionem suam actualiter procedat, excepto  
Regali Collegio.

43. Socii discipuli et pensionarii singulis dominicis et festis  
diebus in chorum honesto cum apparatu et superpelliciiis  
tecti veniant, neque ullum secum librum afferant qui non vel  
pars Scripturae sit vel ad scientiam Scripturae pertineat.

44. Pensionarii qui in sociorum commeatu sunt proble-  
mata caeterasque exercitationes scholasticas quemadmodum  
et socii observent.

45. Nullus concionator sit, vel aliquam concionem pro  
gradu suo habeat, nisi ad minimum diaconus fuerit.

46. Singuli socii ubi magistri artium novem annos fuerint  
baccalaurei theologiae sint sub poena amissionis sodalitii sui  
ipso facto.

47. In singulis collegiis lectores aut alii ad id assignati  
lectiones domesticas examinent, atque etiam, si commode  
fieri poterit, publicas.

48. Singulorum collegiorum praesides qui habiles sunt  
et lubenter ad concionandum accedunt sacerdotium ad  
quadraginta marcarum valorem annuum habere possunt, et  
ad trium annorum spatium sodalitium suum retinere, modo  
singulis annis unam concionem in collegio suo alteram in aca-  
demia habeant. Caeteri omnes socii unum tantum annum post  
sacerdotium adeptum in sodalitia suo maneant.

49. Lectores et caeteri ejusdem collegii, si simul ruri tempore  
pestis sint et lectiones caeterasque exercitationes consuetas  
quemadmodum si domi essent habeant, omnes commoditates  
fructusque percipiant quos haberent si domi essent.

50. Quotidianae oppidi frequentationes sessiones in oppido  
diurnae temporis et pecuniae inanes collationes minime  
usurpentur, praecipue autem a majoribus natu et senioribus.

51. Tutores diligenter pupillos suos doceant, convenienter  
corrigan; nec permittant illos solute in oppidum vagari.

52. In sociorum et discipulorum electionibus pauperum filii et ingeniosi divitum et potentiorum filiis praeferantur.

53. Jentaculorum et prandiorum consueti in disputationum tempore sumptus per magistrum et majorem sociorum partem leventur et minuantur.

54. Omnes concessionibus quae communi sigillo obsignantur in registro prius scribantur, et ante obsignationem cum registro conferantur.

55. Magistri artium post primum ad minimum regentiae suae annum domi suae in theologia disputent et respondeant.

56. Aleae nullo tempore, chartae pictae non nisi Christi nativitatis tempore idque moderato et idoneo tempore in aulis usurpentur sub poena expulsionis post secundam admonitionem.

57. Tutores a pupillis suis si discipuli collegii fuerint, haud plus vi<sup>s</sup>. viij<sup>d</sup>, sin sizatores fuerint, haud plus ij<sup>s</sup>. iiij<sup>d</sup>. annuatim accipiant.

58. In singulis collegiis proximo die post cujusque termini finem totum collegium in sacellum conveniat et post quadragesimum quartum caput Ecclesiastici lectum aliquis a magistro assignatus concionabitur; ubi fundatoris caeterorumque insignium tironum quorum in eo collegio benefacta late patent praeclara commendatio erit, et quanta gloria Deus afficiendus sit demonstrabitur, qui per hos benefactores insignia in illos beneficia contulerit, et societatem illam hortabitur ut eisdem ad Dei gloriam et eruditionis amplificationem et honestum fundatorum institutum utantur; et Deum precentur ut ita viventium corda suae benignitatis gratia affundat ut ad Dei gloriam illustrandam et Christianam religionem adaugendam opes ac facultates suas similiter conferant. Post concionem peroratam cantabunt anglice *Te Deum, Laudate Dominum de caelis, Cantate, Laudate Dominum in sanctis*. Ad finem psalmorum *Gloria Patri*, &c., et ante precationem dicent:

*The memory of the righteous shall remain for evermore.*

Resp. *And shall not be afraid of any evil report.*

*The Lord be with you.*

Resp. *And with thy spirit.*

*Let us pray.*

1549] *Royal Injunctions for Cambridge University* [xxxiv

*O Lord, we glorify Thee in these Thy servants our benefactors departed out of this present life; beseeching Thee that, as they for their time bestowed charitably to our comfort the temporal things which Thou didst give them, so we for our time may fruitfully use the same to the setting forth of Thy holy Word, to Thy laud and praise; and finally that both they and we may everlastingly reign with Thee in glory: through Jesus Christ our Lord. Amen.*

59. Concionatori huic certa merces per magistrum et socios cujus libet collegii constituatur.

60. Post communes in aurora ad horam quintam preces locus communis in collegiis Regis Trinitatis et Joannis quotidie tractabitur, et in caeteris collegiis aulis et hospitiiis idem locus communis ter ad minimum in hebdomada eadem hora tractabitur.

61. Singuli collegiorum socii qui supra gradum baccalaureatus artium et infra doctoratus gradum in aliqua facultate fuerint, locum communem suo ordine per hebdomadas tractabunt a senioribus incipiendo atque ita ad infimos progrediendo: quod qui in cursu suo non fecerint menstruo com meatu suo mulctentur.

62. Socii, discipuli, pensionarii et scholastici singuli qui nondum quadragesimum annum attigerunt neque ad doctoratus gradum aspirarunt neque praesides collegiorum sunt matutinis hora quinta precibus et loco communi intererunt sub poena ea quae in statutis adversos eos constituta est qui divino servitio ut vocant non intersunt.

63. Absentiae et tarditates a vespers matutinis et synaxi quae communi parlamenti consensu constituta sunt caeterisque communibus precationibus iisdem mulctis afficiantur quibus solebat eaedem absentiae et tarditates a veteribus harum precationum generibus mulctari.

64. Magistri collegiorum ab omnibus disputationibus domesticis liberi sunt.

65. Modestiam suo ordini convenientem omnes omnibus in locis colant praesertim in concionibus et congressibus publicis. Inferiores ordines superioribus loco cedant et debita reverentia prosequantur. Hujus rei violatores si non fuerint adulti virga a suis coerceantur; sin adulti primo aspere verbis



xxxiv] *Royal Injunctions for Cambridge University* [1549  
castigentur, secundo hebdomadae commeatu mulctentur,  
tertio menstruo commeatu priventur, quarto e collegio ejici-  
antur.

66. Qui extra collegium suum in oppido pernoctat, nisi  
gravi de causa eaque per magistrum antea approbata, supe-  
rioris statuti mulctam incurrat.

67. Aula de Clare cum combinatione Collegii Jesu, Collegii  
Benedicti et aulae Gunvil consortiabitur, et omnia munera  
atque exercitationum genera explebit sub eadem poena qua  
dicta collegia regiis statutis obligantur donec alia quaedam  
ratio illis a regia maiestate praescribatur.

68. Convivia antiquis exequiis adjuncta omnia abrogata  
sunto, et loco illorum moderatae epulae commendationum  
diebus magistri et sociorum iudicio instruantur; omnisque  
eleemosyna quae ante hac distribui post exequias solebat hoc  
tempore pauperibus dividatur.

Thomas Eliensis.

Joannes Checus.

Thomas Wendie.

Nicholaus Roffensis.

Gulielmus Mey.

XXXV

Injunctions for S. George's Chapel, Windsor.

1550.

THESE injunctions are dated February 8, 1550. They have not been previously printed.

[Transc. *Canons' Book* (S. George's, Windsor).]

*Injunctions devised for the College of Windsor and exhibited to the Dean and Prebendaries, and other ministers there, the 8th day of February, anno regni Regis Edwardi Sexti quarto.*

1. For the better setting forth the glory of God, the more increase of virtue, and for the surer establishment of good order in this college to continue,

*First,*<sup>1</sup> We enjoin that the Dean shall preach yearly in his own person three sermons within this college, at three principal feasts, that is to say, upon All Hallows' Day, Christmas Day, and the Ascension Day; and the Dean for every sermon omitted and unpreached by him shall forfeit 40s., whereof 20s. shall be given to one of the house supplying his room; and the other 20s. to be equally divided, and the one half thereof to go to the common dividend of the residentiaries at the year's end, and the other to be given to the exhibition of poor scholars of the University.

2. *Also,*<sup>2</sup> every of the prebendaries shall preach in his own person except he shall be let by grievous sickness, or absent by the King's command, or violent imprisonment, etc., and that by course orderly upon every Sunday in the year a sermon, provided that it shall be lawful for the prebendaries

<sup>1</sup>These three sermons for the dean were extra besides those which he was expected to preach in his turn on Sundays.

<sup>2</sup>By Henry VIII's will endowment of £600 was to be given to the chapter "in lieu of what his majesty had received in gift from the College," and out of this new dotation, a sermon every Sunday was to be paid for, and one every quarter at his obit.

No. I.  
Ryl Injcts  
(1547).

to exchange their preaching days one with another as they think most commodious for themselves; and every prebendary for every such sermon omitted and unpreached by him within the college shall forfeit 26s. 8d., whereof 13s. 4d. shall be given to one of the College supplying his room, and the other 13s. 4d. to be equally divided, and the one half thereof to go to the common dividend of the residentiaries at the year's end, and the other to be given to the exhibition of poor scholars of the University: and if any of the said prebendaries do neither preach in his own person nor by any other learned preacher of this College, that they every of them so omitting and neglecting his course contrary to this injunction shall forfeit and pay for every such default four pounds; whereof 40s. shall go to the common dividend, and the other 40s. to be equally divided, the one half to the poor men's box, and the other to the poor scholars of the University. And the Dean and Prebendaries so preaching shall once every year speak against the usurped power and authority of the bishop of Rome, advancing the King's Majesty's supremacy according to God's Word. And, moreover, they shall in their sermons set forth the King's Majesty's godly proceedings, not swerving from the doctrine set forth in the Homilies and in the Book of Service; and every prebendary of this College shall yearly preach four other sermons at the least in two diverse churches, either where the College lands do lie, or else where the parsonages are appropriated to this College; and shall bring testimonial of the curates that every such prebendary hath preached his sermons, and show the same at the time of their dividend. And every prebendary shall forfeit for every sermon by him omitted, contrary to this injunction 20s., to be equally divided, the one half to the common dividend of the residentiaries, and the other to the finding of poor scholars to the University. And if any prebendary shall omit to preach any of his four sermons abroad, and shall bring an untrue testimonial from any curate, signifying that he hath preached a sermon, when he hath not so done indeed that year, that then every prebendary so offending shall forfeit 40s. for every such default; whereof 20s. shall go to the common dividend at the year's end, the year to begin the

first day of October, and the other 20s. to be equally divided, the one half to the poor men's box and the other to the poor scholars of the University.

3. *Also*, the two preachers of this college, either of them in his own person, except continual sickness, the King's commandment, or violent imprisonment, do let him, shall yearly preach within this College in the chapel of the same, upon diverse holy-days four sermons. And also either of them shall preach six other sermons in three diverse churches, specially in them which be appropriated to this College, upon pains to forfeit for every sermon omitted contrary to this injunction 20s., to be employed to the poor men's box in this College. And they shall bring testimonial of all their sermons from the curates, showing where and when they have preached, and show the same to the Dean and chapter at the year's end. And if any of them do bring in an untrue testimonial from any curate, signifying that he hath preached, when he hath not preached indeed, either of the preachers so offending shall forfeit 20s., the one half to the dividend of the Dean and prebendaries which have preached, the other to the poor scholars' exhibition of the University.

No. 4.  
Ryl Injcts  
for  
St George's  
(2nd set,  
1547).

4. *Also*, the Dean, every prebendary and preacher of this College, being at home not sick nor diseased, shall duly be present either at Mattins from the beginning to the end, or at the Procession<sup>1</sup> (if there be any), and the Communion or service used in the place thereof, from the beginning, or else at Evensong from the beginning to the end. The Dean and every Prebendary for every default therein shall lose their several days' profit, and every of the preachers shall forfeit for every default 4d. to be given to the poor men's box. Mattins shall daily begin at this College from the last day of September until the first day of March at eight o'clock in the morning. The Communion at ten every work day, and Evensong at three of the clock afternoon: and from the last day of February until the first day of October Mattins at seven and Evensong at four. Also the Dean and every preacher of this College being graduate in any University of this realm shall provide

<sup>1</sup>*i.e.*, The Litany.



himself before Christmas next<sup>1</sup> a hood to wear in the choir and to preach with in this College.

5. *Also*, the Dean every prebendary and preacher and priest being at home and not sick shall every Sunday in the year,<sup>2</sup> or at the least once every week, receive the Holy Communion in the chapel in this College, and whilst the Offertory is sung every of them that receive the Communion that day shall go out of his stall, and offer into the poor men's box some money, every man after his own devotion and ability, upon pain to forfeit for every default 12d. to the poor men's box, and every other minister of the choir and of this College, being at home and not sick, shall once every month after the account of the calendar receive the Holy Communion upon some holy-day or Sunday in the same month; and whilst the Offertory is sung shall offer upon the day when he receiveth the Communion some money into the poor men's box, every man after his own devotion, and ability, upon pains to forfeit for every such default 4d. to the poor men's box. This box shall stand *ad gradum chori*,<sup>3</sup> and be safely kept under three keys, one to remain with the Dean of this College, another with the Treasurer, and the third with the senior prebendary, being at home; and at the end of every quarter the money to be taken out in the presence of all the ministers of the choir, and distributed by the Dean and Treasurer, or their deputy, unto the poor in Windsor by the oversight of the churchwardens.

6. *Also*, every week upon the Tuesday and Friday there shall be a lecture of Holy Scripture betwixt nine and ten of the clock before noon in the chapel of this College by one of the prebendaries, or one of the preachers; and if none of

<sup>1</sup>"Certain notes" at the end of the First Prayer Book suggested that in Cathedral and Collegiate Churches the clergy should use the hood of their degree in choir. A similar suggestion applied to all preachers.

<sup>2</sup>This is an interesting anticipation of the third rubric at the end of the Communion Office in the Second Prayer Book of 1552.

<sup>3</sup>The Royal Injunctions (1547) ordered it to be "fastened near to the high altar." The *gradus chori* is the step dividing the choir from the presbytery. Here the Gradual and Tract were sung and various ceremonies took place (Frere, *Use of Sarum*, vol. 1).

these will do it, by some other learned man, the reader to have yearly forty marks if he be not of the house, and a convenient lodging to be appointed now at this visitation. And if a prebendary or one of the preachers do read this lecture, then he to have only £20 for his labour out of the common lands of this College to be paid him monthly. And we require and charge the Dean, prebendaries, preachers, priests, and other ministers when they are at home to be present with all diligence at such lectures, and quietly to hear them, except they have lawful impediments. And this reader shall have such liberty from reading as the readers have in both the Universities of this realm.

7. *Also*, every petit-canon and clerk of this College being at home and not sick, shall daily be present at Mattins, Procession and Communion, or service sung in place thereof, and at Evensong in the chapel of this College from the beginning to the end of every of these services, there diligently doing their offices and duties upon pain to forfeit 1½d. for Mattins, 1½d. for Procession and Communion, and 1½d. for Evensong to the poor men's box. And no priest nor clerk of this College shall depart out of the town without licence obtained of the Dean or his deputy. And neither the Dean nor his deputy shall license any more priests to be out of town or absent at one time from Mattins, Communion or Evensong than two at once; nor any more clerks to be absent at one time than three at once at the most, except there be a great and weighty cause approved by the Dean, or his deputy, and the Chapter. And to the intent the choir shall be duly furnished with a number convenient we also enjoin that no petit-canon nor clerk do use his days of liberty otherwise than so as this injunction may be truly observed and kept, upon pain to lose his service and place in this College *ipso facto*.

8. *Also*, we enjoin that if the Dean any prebendary or preacher of this College shall be absent hereafter from the same by the King's Majesty's commandment, commission, or authority, that every of them shall be nevertheless reputed as present in all profits and commodities pertaining severally unto them, and that in as ample manner as if they were cor-

porally present, resident during the time of such service by commandment, commission or authority.

9. *Also*,<sup>1</sup> because the office of Chaunter in this College is not now so necessary; we enjoin that now and from henceforth the same shall surcease and be extinct, and that no canons shall hereafter be chosen thereunto nor execute it, but that the eldest prebendary bearing no office, and being at home, shall keep the keys of the library and common seal which the Chaunter was wont to keep, and that yearly one of the priests of the choir shall be chosen Chaunter, which shall set the choir and see all things therein done therein (*sic*) seemly under the Dean, and shall diligently note the absence and other defaults of the said prebendaries, preachers, priests and clerks, and shall write all their perditions, and keep a book thereof with himself, and present the copy of the same in writing every Saturday in the Chapter-house to the Dean and canons present, or in the Dean's absence, to the Chapter present, which bills shall be delivered immediately to the Treasurer or his deputy to levy all and every such perdition quarterly or yearly, deducting them out of their several stipends, which shall offend contrary to these injunctions, or any of them. And this priest shall have for his pains yearly four pounds of lawful money at four times of the year by even portions paid out of the common lands of this Church.

10. *Also*, the Dean and every prebendary being at home and not sick, shall every Saturday be present in the Chapter-house immediately after Mattins, and there hear read and receive the Chaunter's bills; and afterward to commune of matters pertaining to the wealth of the College; and every man shall use himself in the choir and Chapter-house quietly and soberly towards the Chaunter without rebukes or checks upon pain to forfeit for every time doing the contrary 12d. to be given to the poor men's box.

11. *Also*, we take order that the profits of obits of the Dean and prebendaries and other ministers of this College shall be paid them in manner and form following, and for such intents

<sup>1</sup>The Precentor (as on the chapters of the New Foundation) was to be henceforth a minor canon instead of a canon, as he had always been at S. George's, and as he was again in Queen Elizabeth's time, and has been since.



and purposes as here is declared. First, whereas the Dean and every other prebendary hath but 40s. for the corps of his prebend, we take order that the corps of every prebendary shall be augmented, so much as the several obits come to yearly, and the whole to be reputed and accounted as the corps of every prebend, which corps shall be from henceforth due and paid them quarterly. The obits of every priest shall be from henceforth paid yearly and quarterly unto every of them in as large and ample manner as every priest hath received for and by the name of a gown or livery. The clerk's obits shall be paid to every of them in as large and ample manner as every clerk hath in times past received them, for and by the name of a gown or livery. And likewise the obits of the two preachers, the verger, the sexton, bell-ringers, choristers, and every of them shall be ordered.

12. *Also*, we enjoin that the Dean shall execute upon All Hallows day, Christmas day, the Epiphany day, Easter day, the Ascension day, and Whit Sunday by himself, or some of the prebendaries, and that the prebendaries of this College shall, by course, execute upon every other holy-day, and every third Sunday in the year by themselves, or some other prebendary for them, upon pain to forfeit 20d. to the poor men's box, so for every day omitted by the canons, and 3s. 4d. for every day omitted by the Dean, to be employed likewise to the poor men's box.

13. *Also*, we enjoin and charge the Dean, prebendaries, and every minister of this College that in all their communications of religion, privily and apertly, they shall set forth the word of God and the King's Majesty's godly proceedings effectually, and in no case say or do willingly and wittingly anything contrary to the same. And if the Dean, or any prebendary shall offend herein, he shall forfeit for the first offence 20s. to the poor men's box, for the second default 40s., and for the third time be deprived of his prebend for ever. Also every of them shall daily have some part of Holy Scripture read at their tables, and after that shall talk and have some fruitful communication thereof. Moreover, every other minister which hereafter shall deprave the King's Majesty's godly proceedings in the restoring and reformation

No. II.

Ryl Injcts

for Cathe-

drals (1547).



of doctrine and religion, for the first default shall lose 10s., for the second 20s., to be employed to the use aforesaid, and for the third offence shall be expelled.

No. 5. *ibid.* 14. *Also*, we enjoin that no woman of suspect name shall resort to any of the canons' or to the priests' chambers of this College, and that no prebendary, or other inferior minister shall wear any weapon within the chapel.

15. *Also*, we enjoin that every prebendary, petit-canon or clerk shall abstain from talking in the choir, and shall give diligence to read, sing, and to hear the Psalms and Lessons; and no prebendary, petit-canon nor clerk shall occupy any other book in the time of Mattins, Communion, and Evensong, but only attend to sing and read together, as it appertaineth devoutly and diligently.

No. 58. Ryl  
Injcts for  
Cambridge  
(1549). 16. *Also*,<sup>1</sup> we enjoin that from henceforth upon the Tuesday next after the third Sunday in Lent, and also the first Tuesdays of the months of June, September and December, the Dean and canons with all other ministers of this College being in town and not sick shall assemble themselves at nine of the clock in the morning, and first there shall be read the forty-fourth chapter of Ecclesiasticus, after that a learned man of the College appointed by the Dean shall make a brief sermon, wherein he shall commend the great benefits as well as of their Founder, and of King Henry the VIIIth, as of other noble men, whose bountifulness doth appear in like godly acts, and how greatly God is to be glorified, who by these benefactors hath bestowed so great benefits upon them. And he shall exhort that company to use their gifts to the glory of God, the increase of virtue and learning, and to the godly intent of the founder and benefactors. And, furthermore, to pray unto Almighty God so to stir with His grace the hearts of them that be alive likewise to bestow some part of their substance which God hath sent them to the increase of Christian religion, and setting forth of God's glory: and he shall have for every such sermon 10s. of this College. After the sermon they shall sing in English *Te Deum, Laudate Dominum de cælis, Cantate, Laudate Dominum in sanctis*, with

<sup>1</sup>This is the quarterly obit of Henry VIII. It was much modified afterwards, and is still held quarterly at S. George's.

1550] *Royal Injunctions for S. George's, Windsor* [xxxv  
the *Glory to the Father*, &c., at the end of the Psalms. Then  
shall the Dean or his deputy say:

*The memory of the righteous shall remain for ever.*

Ans. *And shall not be afraid of any evil report.*

*The Lord be with you.*

Ans. *And with thy spirit.*

*Let us pray.*

O Lord we glorify Thee in these Thy servants our Founders  
and benefactors departed out of this present life, beseeching Thee  
that as they for their time bestowed charitably to our comfort the  
temporal things which Thou didst give them; so we for our time  
may fruitfully use the same to the setting forth of Thy holy word,  
to Thy laud and praise; and finally that both they and we may  
everlastingly reign with Thee in glory; through Jesus Christ our  
Lord. Amen.

And the Dean being present at every such sermon shall  
have 2s. 6d., every prebendary being present 20d., to either  
of the preachers 12d., to every petit-canon present 12d., every  
clerk present 8d., every chorister present 4d., the verger pre-  
sent 8d., either of the sextons present 6d., to either of the bell  
ringers present 6d., and to either of the water-drawers 6d.

17. *Also*, the audit of this College shall yearly begin the  
first Monday of October, and shall be fully ended before the  
Sunday next following. And during the time of such accounts  
the Dean and prebendaries shall daily dine together at the  
common charge of the College, so that they expend not daily  
above 13s. 4d. for all manner of victuals at every dinner. And  
the Dean shall receive £4 yearly for his labour in hearing of  
the accounts and either of the other prebendaries auditors  
£3 yearly for their pains. And because the officers of the  
College in these days are more charged than they have been  
in times past; therefore the steward shall have 10s. yearly  
for his fee from henceforth, and five shillings by the day when  
he rideth abroad in the College business. And the Treasurer  
other £10 yearly for his pains.

18. *Also*, we enjoin that to the Clerk of the lands, the  
verger, the bell-ringers and sextons of this College, no patents  
shall be made from henceforth under the Chapter seal for

any of these offices to be executed by any of their deputy or deputies: but their several duties and offices to be done only by themselves unto whom the fees are given, except only when they be sick.

No. 32.  
Ryl Injcts  
(1547)  
and note.

19. *Also*, the petit-canons of this College shall daily or weekly by course read the second lesson at Mattins and Evensong, and the Gospel at the Communion. And the clerks of this College shall likewise daily or weekly by course read the Epistle at the Communion,<sup>1</sup> and the first lesson at Mattins and Evensong. And whensoever upon any Sunday or holy-day there shall happen to be no sermon, then we enjoin that one of the petit-canons or deacons of this College by course shall plainly and distinctly read one of the Homilies in the pulpit of this chapel, or a part of them as they be now divided. And whensoever any clerk or clerks of this College shall be admitted to the order of deacon, they and every of them shall by course read the second lesson, the Gospel at Communion, and the Homilies in course with the petit-canons and for reading of every Homily 12d. to be allowed.

20. *Also*, we enjoin that every clerk shall wear a gown<sup>2</sup> in the choir, and that the verger shall check every minister as well petit-canons as clerks by the appointment of the Dean or Chaunter, or of any prebendary in the Dean's absence, which either doth wear a short coat, or doth sit mute, and doth not sing diligently in the choir, or that talketh or maketh any noise therein. And if any such minister after three monitions by the verger do not amend his fault, then afterward to have three other monitions in the Chapter-house, and if then he continue obstinate to be expelled out of the house.

21. *Also*, we enjoin that the preachers and petit-canons of this College, which are married or shall marry, shall be partakers of the common lands and yearly revenues pertaining to them, in common with them that be unmarried, notwith-

<sup>1</sup>It is significant that the clerk reads the Epistle and First Lesson when he is a layman but the Gospel and Second Lesson if he is ordained deacon (cf. note on p. 173).

<sup>2</sup>This insistence upon the cassock is necessitated by the change to lay clerks. Apparently no surplices were worn by them so far, though elsewhere later on the lay clerks wore them. See for example, Parker, *Corr.* ccxi & ccxii.



standing that they be not in commons with them. And no man being in commons with them shall keep any dog in the common hall or parlour. And if any man desire to be out of commons the Dean may upon reasonable causes approved by him give him licence.

22. *Also*, whereas there be five sermons founded in this College by the Lady Bray,<sup>1</sup> we enjoin that from henceforth every of the same sermons shall be made here by the Dean or the prebendaries, or if no prebendary will preach then by one of the two preachers upon these five days following, and upon none other days. The first sermon to be preached upon the 13th day of October. The second upon the Epiphany day. The third upon Ash Wednesday. The fourth upon Good Friday; and the fifth upon the Nativity of St John Baptist. And the preacher of every such of these sermons to have 6s. 8d. for his labour as heretofore hath been accustomed.

23. *Also*, we enjoin that no more priests hereafter shall be appointed to the room of petit-canons or singing men in this College, until they be brought to the number of four: but that in the room of every priest which doth depart, there shall be a clerk being a deacon, or a layman appointed. The clerks shall be twenty in number: and that no clerk nor other minister hereafter shall be admitted into this College, but only such as favoureth the word of God, and the King's Majesty's godly proceedings.

24. *Also*, we enjoin that every chorister of this College, No. 22. whose voice from henceforth shall change, shall have five Ryl Injcts weeks yearly for his exhibition towards his finding at gram- for Cathedrals (1547) mar school for the space of four years if he be apt and will diligently apply himself to learn.

25. *Also*, the Dean and every prebendary which hath any house or stable of the College rents shall still keep them with gardens and orchards to them belonging severally, and which their predecessors in the same stables, orchards, and gardens in time past held, without paying any more rent than they

<sup>1</sup>Lady Bray was the widow of Sir Reginald Bray, K.G., 1500, who died August 4, 1503. He was the architect of the present chapel and is buried in the Bray Chapel, at the end of the south transept of S. George's. Her preachers were the chantry priests for Sir Reginald.



now pay, that is to say, the Dean and his successors, Deans of this College, shall enjoy his house and stables with gardens thereunto belonging, paying only the rent which he hath paid and now payeth. Mr Cox and his successors shall keep still his stable with gardens that Mr Chamber had, paying only the rent which the said Mr Chamber paid and the same Mr Cox now payeth. Mr Cole and his successors shall still keep his house and the stable with the gardens which Mr Magnus had, paying only the rent which he the same Mr Cole hath paid and now payeth. And Mr Heins shall keep still his house and stable with the garden and orchard which Mr Clifton had, paying only the rent which the same Mr Heins hath paid and now payeth, Also we enjoin that an equal partition shall be made of the meadow ground and pastures belonging to this College, and being in New and Old Windsor fields and in Winkfield parish; so as the Dean and every prebendary may have a portion paying the old rent; and the Dean to have double portion to a prebendary.

26. *Also*, whereas controversy hath been for wood-houses and lodgings abroad in the Castle, the Dean, every prebendary, preacher, the reader of divinity lecture, and other ministers of this College shall content themselves and their successors with such wood-houses and lodgings as shall be assigned unto them by the King's Majesty's commissioners in this visitation. And we enjoin that the house of every prebendary shall have his proper wood-house assigned unto him, which the successor of every prebendary shall claim for his own.

27. *Also*, because the great number of ceremonies in the church are now put away by the King's Majesty's authority and act of Parliament, so that fewer choristers be requisite, and the College is now otherwise more charged than it hath been; we enjoin that from henceforth there shall be found in this College only ten choristers; and their Informatour shall be yearly chosen by the Dean and Chapter.

28. *Also*, we enjoin to the intent the two preachers of this College should be the more encouraged to do their duties in preaching in the College, and their six sermons in the country, whereunto they are bound; if over and

besides they do preach in churches appropriated to this College, they shall be yearly allowed for every other sermon which either of them shall preach 6s. 8d., unto the number of six sermons yearly, so that they bring testimonial from the curates as is aforesaid.

29. *Also*, whereas this College was wont by the first order thereof to have the understeward or clerk of the lands a man learned in the law of the realm to keep courts at all manors pertaining to this College, and to assist the stewards or receiver with his counsel as matters do arise and cases require; and now the Dean and canons have parted the said office into divers understewardships, now granted to divers men, to the double charge and great burden of this College; we enjoin that all the fees of understewardships now granted to divers men for keeping of courts at several manors, whensoever they, or any of them shall happen to be void by death or otherwise, shall not hereafter be granted to any person or persons any more, but the office of the clerk of the lands shall be fully restored again, as hereafter the said petty fees shall fall: and in the mean season we enjoin that the clerk of the lands shall content himself with his fee of twenty nobles yearly, and shall not burden the College nor the steward for the time being with his riding abroad, neither shall he take 20d. by the day, except he be sent by commandment of the steward for the necessary business of this College.

30. *Also*, whereas heretofore, when descant, prick-song, and organs<sup>1</sup> were too much used and had in price in the church, great search was made for cunning men in that faculty, among whom there were many that had joined with such cunning evil conditions, as pride, contention, railing, drunkenness, contempt of their superiors, or such-like vice, we now intending to have Almighty God praised with gentle and sober quiet minds and with honest hearts, and also the Commonwealth served with convenient ministers, do enjoin that from henceforth when the room of any of the clerks shall be void, the Dean and prebendaries of this church shall make search for quiet and honest men, learned in the Latin tongue,

<sup>1</sup>These terms refer to the practice of singing in parts as contrasted with plain-song.

which have competent voices and can sing, apt to study, and willing to increase in learning: so that they may be first deacons and afterward admitted priests; having alway more regard to their virtue and learning than to excellency in music, and to the intent every clerk may be the better encouraged to live virtuously, and to study more diligently, we also enjoin and take order that every clerk of this College, which hereafter for his virtue and learning shall be admitted deacon, shall have yearly over and above the stipend of his clerkship forty shillings of such revenues of this College as shall grow to the same College by the alterations made by the King's Majesty's authority in this visitation.

31. *Also*, we take order that at the charge of this College from henceforth there shall be found two water-drawers which shall be bound daily twice, that is to say morning and evening, to draw water for the Dean and prebendaries being at home, and to sweep the cloister, and shall be chosen and appointed by the Dean and Chapter, and their office to be annual and during pleasure, either of them to receive yearly for his wages five pounds, to be paid monthly as other ministers are paid.

32. *Also*, we enjoin that whereas divers men, as well petit-canons, as chantry priests, the Epistoler and Gospeller are appointed to their pensions, which pensions ever as they fall shall return to this College, and so by the order taken at this visitation divers ways divers profits shall yearly arise to this College, to the intent such profits may be well employed, we enjoin that of such yearly profits as shall arise by this present alteration: First, the charge of this College laid upon the same by the Injunctions given by the King's Majesty's authority at this present and the last visitation shall be fully and in all things yearly performed and paid. Afterward whatsoever remaineth or that hereafter shall remain of such yearly profit growing to this College by this alteration, or by the death of the petit-canons and chantry priests which have pensions assigned, or by diminishing of the number of the priests, petit-canons, Epistoler and Gospeller, or taking away of the same, or any other profits thereby arising and not heretofore limited and assigned to a certain use,



1550] *Royal Injunctions for S. George's, Windsor* [xxxv

shall be converted to the exhibition of poor scholars indifferently of both Universities, yearly to be disposed by the steward of this college, by the oversight of the Vice-Chancellor and three Doctors of either University, and thereof certificate to be made to the Dean and Chapter of this College by writing under the Vice-Chancellor's seal, subscribed with the hands of the said Vice-Chancellor and three Doctors, so that no one scholar receive yearly above 53s. 4d.

33. *Also*, we enjoin that from henceforth there shall be chosen yearly one of the priests or clerks which shall be thought most meet to the Dean and Chapter, to be Grandsire of the choristers, and to teach them the Catechism and the principles of grammar and to write, and also to see to their manners, which teacher shall be bound diligently to apply the ten choristers. And he also shall be bound to teach ten other poor children at the least, freely, if they resort unto him. And the said teacher shall teach the ten choristers every work day in the year, from six of the clock in the morning until eight, and from twelve of clock daily until two of clock, which teacher shall receive for his labours quarterly 25s. The rest of the day the teacher of music shall instruct the said choristers diligently to sing and to play upon instruments. And it shall be lawful for the Dean and every prebendary from time to time to command the said teachers to bring their children to them to the intent they may be heard, and tried, whether they profit in grammar and music, as they ought to do.

ALL WHICH injunctions<sup>1</sup> and every of them the said Dean and prebendaries, priests, clerks, and other ministers shall severally observe truly and diligently as they concern them upon pains contained in these injunctions, and further as shall be lawfully seen to by us during the time of this visitation, and after to such as shall be lawfully authorized to execute the same.

<sup>1</sup>There is among the S. George's Documents a peremptory letter dated Feb. 2 [the year is not inserted], complaining that the Injunctions were not kept and ordering them to be faithfully and rigidly fulfilled. It is signed by Cranmer among others, but contains nothing of interest.



## XXXVI

Royal Injunctions for Magdalen College,  
Oxford.

1550.

THESE Injunctions were administered by the Royal Visitors for Oxford in 1550. Strong opposition was offered to the visitation by the members of Magdalen College, which was postponed to December, 1549, and on February 28, 1550, Cox brought these Injunctions to the College, countersigned by the Privy Council, because already a protest had been lodged against the order of the King enforcing them. The President of the College immediately summoned the fellows, who appointed two of their number to repair to London, and petition the Council against these dealings. The Mayor and burgesses sent a further protest, being specially opposed to the injunction for the dissolution of the school connected with the College, as they would thus be deprived of a place for the education of their sons. The petition was successful, and while schools connected with other colleges were suppressed, Magdalen College School still remains. An account of the visitation and the full text of the appeal of the Mayor and burgesses is given in Wood (*History and Antiquities of the University of Oxford*, II, i, 95; see also H. A. Wilson, *Magdalen College*). The injunctions have not been previously printed in any complete form. They are given as they are found incorporated in a letter of the Visitors to the Privy Council justifying their action in reply to the protests from Oxford.<sup>1</sup>

[Transc. *Corpus Christi Coll. Camb. MSS.*, Vol. cxxvii, No. 23.]

<sup>1</sup>The visitors defended their injunctions in the following terms: "We thought it good to give this injunction because it seemed not convenient that grammarians should be nourished in any college to the trouble of students and hindrance of their study, but that in every college such grammarians to be converted into logicians to the intent that both the children taught in Magdalene school and other grammar schools in the realm should be encouraged into better learning, having rooms provided for them in the University." The second injunction was given "because it is a part of our commission so to do in express words, and we thought it not necessary to have such choirs maintained in colleges of students." The Commission read, "Can-  
tarias, nominaque in quocunque collegio fundatarum earumque fundationes

1550] *Royal Injunctions for Magdalen College, Oxford* [xxxvi

1. Neminem ad grammaticam in hac Academia ex bonis Collegii ali volumus. Hanc qui rite didicerint latineque intelligant ac loquantur in cetum vestrum eligi phas est.

No. 8.  
Ryl Injcts  
for All Souls,  
Ox. (1549)

2. Omnia illa stipendia et alia quaecunque commoda, quibus in hoc collegio hactenus usi sunt sacellani clerici et pueri cantores cantando et missando, in bonarum litterarum usus in ista Academia maxime necessarios converti volumus.

3. Hoc in posterum sancitum esto, ne cui liceat ultra videnos annos in hoc Collegio socium esse, nisi ad publicum legendi munus merito suo vocatus fuerit.

4. Cum Rex noster tam hodie Hiberniae quam Angliæ Rex sit, [et] multa sint gymnasia, quibus eius regionis incolae instituant [ur], imperatum vobis volumus ut unus ex ea natione socius ad bonas artes apud vos perpetuo alatur.

No. 42 *ibid.*

mutare, aliasque appellationes illis imponere, et fructus redditus ac proventus dictarum cantariarum ad scholarium exhibitionem assignare" (Rymer, xv, p. 184). The justification for the third injunction was that "some are disposed to be drunkards or to live idly in colleges all the days of their lives, giving evil example to youth apt to learning to like idleness, drunkenness and other vices. Also they stop the rooms of men that are apt to be learned. And yet if any man should happen to be sick of any disease incurable while he is fellow of any college we minded not but he should continue perpetual fellow." The reason for the fourth injunction was that "we be authorized by the King's Majesty to alter statutes and did perceive that many Irishmen well learned lived in the University in great poverty and Ireland destitute of learned men, we thought it necessary and very charitable to provide some rooms for Irishmen, being the King's Majesty's subjects, in the King's Majesty's University." Their conclusion is as follows. "Thus, we have declared to your good Lordships the cause which moved us to give the said injunctions. All which injunctions afterward the King's Majesty willed and required by his letters signed by his Grace's hand to be observed; which letters notwithstanding, they yet showed again to the King's Majesty for the release of the said injunctions, which thing considered of us the King's Majesty's visitors, thinking the injunctions to be reasonable, and sorry to suffer his Grace's authority in any point to be defaced, we obtained of your good Lordships letters for the confirmation of the said injunctions. And this notwithstanding the company of Magdalen College, nothing content with our doings, make suit to the contrary, and that with false surmise that we should dissolve their school, and diminish their number of students to the number of fifty or sixty, which was never intended nor thought upon. And by these means we, the King's Majesty's Visitors, are evil reported, and the King's godly reformations much hindered. The final order of all this matter we refer unto your godly direction."

## XXXVII

### Ridley's Articles for London Diocese.

1550.

NICHOLAS RIDLEY was consecrated Bishop of Rochester in 1547 and translated to London, as successor to the deprived Bonner, in 1550, when he visited his diocese. Imprisoned on the accession of Mary, he was condemned on the capital charge of heresy and burned Oct. 16, 1555. There is a small confusion about the exact date of this visitation caused by Foxe, who dates it after November, 1550. Although the month is not inserted in the Register, yet it is quite clear that the visitation took place in May. The contemporary chronicler, Wriothesley, gives the date as May, 1550, and the King's Journal for June 23, 1547, records that the visitation had already taken place. Wriothesley also preserves the manner in which the visitation was held. "Also this month [May] Doctor Nicholas Ridley, late Bishop of Rochester, and now admitted to the bishopric of London, sat in visitation in Paul's Church, and in divers parishes within the diocese of the city of London, having a sermon in every place where he sat, sometime preaching himself, and called all the parsons and curates of his diocese with six persons of every parish before him, and gave them divers godly injunctions and instructions to be enquired of, and also examined every parson and curate himself in his own house privately of their learning, and gave them four days to make their answers in Whitsun week next" (*Chronicle*, II, p. 38). Cardwell following Sparrow omits half these articles, through printing them from a copy in which one page was missing.

[Transc. Wolfe's Edition (1550), Brit. Mus. T775 (11\*.)]

*Articles to be enquired of in the Visitation of the Diocese of London by the Reverend Father in God, Nicholas, bishop of London in the fourth year of our sovereign Lord King Edward the Sixth, by the grace of God King of England, France and Ireland, Defender of the Faith, and in earth of the Church of England and also of Ireland next and immediately under our Saviour Christ, the Supreme Head.*

I charge thee therefore before God, and before the Lord Jesus Christ which shall judge the quick and the dead at

his appearing in his kingdom; preach thou the word, be fervent in season, or out of season, improve, rebuke, exhort with all long-suffering and doctrine (St Paul, 2 Tim. iv, 1, 2).

*Articles concerning Men's Conversation*

1. Whether your curates and ministers be of that conversation of living, that worthily they can be reprehended of no man? No. 8.  
Lee's Injcts  
for York  
(1538).
2. Whether your ministers and curates do haunt and resort to taverns and alehouses, otherwise than for their honest necessity, there to drink and riot, or to play at unlawful games? No. 18.  
Cranmer's  
Arts for  
Cant.  
(1548).
3. Whether your ministers be common brawlers, sowers of discord rather than charity among their parishioners, hawkers, hunters, or spending their time idly, or coming to their benefice by simony? Nos. 76, 18  
and 45. *ibid.*
4. Whether your ministers or any other persons have committed adultery, fornication, incest, bawdry, or be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of God's holy name? Nos. 74 and  
75 *ibid.*
5. Whether your parsons and vicars do maintain their houses and chancels in sufficient reparation; or if their houses be in decay, whether they bestow yearly the fifth part of the fruits of the benefice, until the same be repaired? No. 27. *ibid.*  
No. 16.  
Ryl Injcts  
(1547).
6. Whether your parsons and vicars, absent from their benefice, do leave their cure to an able minister; and if he may dispend yearly £20 or above in this deanery, or elsewhere, whether he doth distribute every year among his poor parishioners there at the least the fortieth part of the fruits of the same. And likewise spending £100 whether he doth find one scholar at either of the Universities, or some grammar school, and so for every other hundred pound, one scholar. No. 6.  
First Ryl  
Injcts (1536)  
and note.  
  
No. 9. *ibid.*  
No. 26.  
Cranmer,  
*op. cit.*

*Of Preaching*

7. Whether every dean, archdeacon and prebendary, being priest, doth personally by himself preach twice every year at the least, either where he is entitled, or where he hath jurisdiction, or in some place united and appropriate to the same? No. 26.  
Ryl Injcts  
(1547).



- No. 19. 8. Whether<sup>1</sup> your minister having licence thereunto, and  
 Cranmer, doth use to preach; or not licensed, doth diligently procure  
*op. cit.* other to preach that are licensed; or whether he refuseth those  
 (1548). offering themselves that are licensed; or absenteth himself,  
 or causeth other to be away from the sermon, or else admitteth  
 any to preach that are not licensed?
- No. 3. *ibid.* 9. Whether any by preaching, writing, word or deed hath  
 or doth maintain the usurped power of the bishop of Rome?
- Nos. 49 and 50. Ryl Arts 10. Whether any be a letter of the word of God to be  
 (1547). preached or read in English?
11. Whether<sup>2</sup> any do preach, declare, or speak anything  
 in derogation of the Book of Common Prayer, or anything  
 therein contained, or any part thereof?

<sup>1</sup> It is difficult to trace the rules regulating preaching through the maze of Reformation orders concerning it. In 1538 the parish priest was to preach or have preached four sermons in the year at least. He required no licence himself to preach in his own parish, but could admit no one to preach there unless he had episcopal licence. With certain temporary modifications and inhibitions this continued until in Feb., 1548, by a fresh order bishops and clergy were forbidden to preach except in their own cures, and none other were to preach except they were licensed not only by the Archbishop or bishop of the diocese, but by the King or his visitors. In April, 1548, parish priests were silenced, no one was allowed to preach except bishops and licensed preachers. These latter were not to be refused or denied a hearing. Such a licensed preacher might appear at any church, produce his licence and preach. If such a one did not appear, only a Homily was to be read. But after a short trial of this system, in Sept., 1548, "proclamation was made to inhibit all preachers generally till the King's further pleasure. After which day all sermons ceased at Paul's Cross and in all other places" (Wriothesley, *Chronicle*, II, p. 6). This total prohibition presumably lasted, saving the Homilies, until the First Prayer Book removed it. Even then the pulpit was not free. The previous restrictions were renewed. Bishops and parish priests could not preach without a licence. In fact, no one was allowed to preach except licensed; and the power to license lay with the King, the Archbishop and a few laymen (Dixon, II, p. 532). It is to this regulation that Ridley refers.

<sup>2</sup> The first Act of Uniformity (1549) "Ordained and enacted . . . that if any manner parson, vicar, or other whatsoever minister . . . shall preach, declare, or speak anything in the derogation or depraving of the said book, or anything therein contained, or any part thereof, and shall be lawfully convicted . . . shall lose . . . for his first offence the profit of such one of his spiritual benefices or promotions as it shall please the King's highness to assign or appoint, coming and arising in one whole year next after his conviction, and . . . so convicted shall suffer imprisonment by the space of six months without bail or mainprize . . . for his second offence . . . imprisonment by the space of one

12. Whether<sup>1</sup> any do preach and defend, that private persons may make insurrection, stir sedition, or compel men to give them their goods?

13. Whether<sup>2</sup> any do preach or affirm all things to be common, or that we ought to have no magistrates?

14. Whether any do preach or say, that it is not lawful for a Christian man to swear before a judge, being required: or being wronged, to seek remedy by the order of a law?

15. Whether any teacheth and sayeth that Christ took no Flesh and Blood of the Blessed Virgin Mary?

16. Whether<sup>3</sup> every Sunday one part of an homily, as it is now divided, is read immediately after the *Credo* (if there be no sermon) openly and distinctly, that all in the church may hear and understand it, and so likewise the Epistle and Gospel and lessons?

17. Whether<sup>4</sup> your ministers every holy-day do recite No. 4.  
openly and plainly in the pulpit the *Pater Noster*, the Creed, Ryl Injcts  
and the Ten Commandments in English? (1547).

#### *Of Service*

18. Whether the Service is used to be said or sung upon No. 71.  
Sundays and holy-days in due time, after that order that is Cranmer,  
set out and appointed in the Book of Common Prayer, and *op. cit.*

whole year . . . and be deprived, *ipso facto*, of all his spiritual promotions . . .  
the third time . . . convicted shall suffer imprisonment during his life”  
(Hardy and Gee, *Documents*, p. 361).

<sup>1</sup>The year 1549 saw rebellions in the West, in Yorkshire and in Norfolk. The latter was more an agrarian than a religious rebellion. Valuable information is collected in a volume entitled *Troubles connected with the First Prayer Book* (Camden Society). For the Communistic element in these rebellions see especially Cranmer's sermon *On Rebellion* (*Remains*, p. 190) and Cheke's *Hurt of Sedition* (In Holinshed, *Chronicles*, III, p. 1,042.)

<sup>2</sup>These were opinions current among some of the Anabaptist refugees from Germany (Strype, *Ecc. Mem.*, II, i, 186). They left their mark upon the last two of the Articles of Religion. Compare Hooper's Letter to Bullinger (*Original Letters*, No. xxxiii), "The Anabaptists give me much trouble with their opinions . . . for they deny that Christ was born of the Virgin Mary according to the flesh."

<sup>3</sup>The rubric in First Prayer Book read: "After the Creed ended shall follow the sermon or homily, or some portion of one of the homilies, as they shall be hereafter divided." For the division of the Homilies see note on No. 32 Ryl. Injcts. (1547).

<sup>4</sup>There was no provision for this in the First Prayer Book.

none otherwise.<sup>1</sup> And the Litany<sup>2</sup> also in the middle alley of the Church kneeling?

No. 7. 19. Whether<sup>3</sup> every Wednesday and Friday is said or sung  
Visitn Arts the English Procession in the church, and whether the  
(c. 1549) and minister (if none be there to communicate with him) doth  
note. say such prayers after the Litany, as are appointed for the  
Communion until the Offertory?

20. Whether<sup>4</sup> your parishioners every Sunday and holy-day doth come to their own parish church, to hear Divine Service in silence with prayer, pay their duties there, and once in the year at least receive the Holy Communion, as it is in the Book of Common Prayer appointed?

21. Whether any doth in interludes, plays, songs, rhymes, or by open words, declare or speak anything in depraving or despising the said book, or anything therein contained?

22. Whether any by open fact, deed or threatening, doth compel cause or otherwise procure or maintain any minister to sing or say any common or open prayer, or to minister any Sacrament other or otherwise than is mentioned in the said book?

23. Whether<sup>5</sup> any doth wilfully interrupt or let any

<sup>1</sup>The Act of Uniformity (1549) forbade any deviation from the Order given in the Prayer Book. "All and singular ministers . . . shall . . . be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, commonly called the Mass, and administration of each of the Sacraments and all their common and open prayer in such form and order as is mentioned in the same book, and none other or otherwise."

<sup>2</sup>The Litany was ordered by the First Prayer Book to be used according to the Royal Injunctions of 1547, *i.e.*, "the priests with other of the choir shall kneel in the midst of the Church and say or sing plainly and distinctly the Litany" before High Mass. For some account of the position of the minister reciting the Litany see *Hierurgia Anglicana* (Ed. Staley, II, pp. 35-38). There appear to be no Edwardine orders extant for the provision of a Litany-desk. The earliest mention of one seems to belong to Mary's reign in the churchwarden's accounts of Cheswardine, Salop. (Micklethwaite, *The Ornaments of the Rubric*, p. 50).

<sup>3</sup>This is framed on the first rubric at the end of the Communion office in the First Prayer Book.

<sup>4</sup>This is the seventh rubric at the end of the Communion Office in the First Prayer Book.

<sup>5</sup>These three articles (21-23) are taken almost verbatim from the Act of Uniformity of 1549 (Hardy and Gee, *op. cit.*, p. 361).



minister to sing or say the said common or open prayer, or to minister the Sacraments in such form as is mentioned in in the said book?

24. Whether any doth use to talk or jangle in the church in the time of service, preaching, reading the homily, or Communion, toll or ring any bells at the same time, or maketh any other noise to let the same, or departeth out of the church in any the same times, except necessity compelleth? No. 72. Cranmer, *op. cit.* No. 63. *ibid.* No. 62. *ibid.*

25. Whether innholders or alehouse keepers do use commonly to sell meat and drink in the time of service, preaching or Communion? No. 80. *ibid.*

26. Whether any grace be said at dinner or supper in any other tongue than in the English? No. 7. Ryl Injcts for Winch.

27. Whether organs<sup>1</sup> do play alway any part of the prayer or service? Coll. (1547).

### Of Books

28. Whether every minister under the degree of bachelor of divinity hath of his own the New Testament both in English and Latin, with Paraphrases of Erasmus upon the same, and do diligently study the same in conferring the one with the other? No. 30. Cranmer, *op. cit.*

29. Whether there be provided and set up in some convenient place of the church, one book of the whole Bible in the largest volume in English and the Paraphrases of Erasmus upon the Gospels likewise in English, and whether your minister doth discourage any to look and read thereupon, so that it be done quietly without contention? No. 16. *ibid.* No. 17. *ibid.*

<sup>1</sup>The report of Daniele Barbaro (1551), who was Venetian Ambassador in England from 1548–1550, mentions the use of organs in church in England without any qualifications (*Venetian State Papers*, v, 338). But many organs had been destroyed during the vandalism of 1549 and 1550, as many of the reformers had a strong objection to them (see Bullinger's *Decades*, v, 191–197; *Grey Friars' Chronicle*, p. 75). Their destruction or silencing, however, was not general. Mr Atchley has pointed out how they survived at Bristol, where the churchwardens' accounts contain records of payment to the organist or for repair of the organ (*Essays on Ceremonial*, Ed. W. Legg, p. 273). The organs were removed at S. Mary's at the Hill, London, in 1548, but new ones were evidently provided in 1550 and were still there in 1553 (*Mediæval Records of a London City Church*, 387, 390, 395). Cf. No. 19 Ryl. Injcts. for All Souls', Oxford (1549).



- No. 34. 30. Whether any useth any other Primer than the English  
 Ryl Injcts set forth by the King's Majesty, or any other Latin Primer  
 (1547) and than is set forth by the same authority<sup>1</sup> (if he understandeth  
 note. Latin) except those Primers that were set forth by King  
 Henry the Eighth, so that Invocation<sup>2</sup> or prayer to Saints in  
 the same primers be blotted out?
- No. 69. 31. Whether any other grammar be taught than that which  
 Cranmer, is set out by the King's Majesty?  
*op. cit.*
- No. 49. *ibid.* 32. Whether any doth use to pray upon beads?
- No. 21. *ibid.* 33. Whether you have a book or register in your church  
 safely kept, wherein every Sunday are written the weddings,  
 christenings, and buryings that were had the week before?

*Of the Sacraments and other Rites and Ceremonies*

- No. 9. *ibid.* 34. Whether ministers do duly and reverently minister  
 the Sacraments in their cure?
35. Whether<sup>3</sup> your curate do earnestly exhort his parish-  
 ioners to dispose themselves to the often receiving of the  
 Communion?
- No. 25. 36. Whether<sup>4</sup> your curate do admit any such to the Lord's  
 Ryl Injcts Table, as are open and notorious evil-doers, or hath done  
 (1547). wrong to their neighbour by word or deed, whereby other  
 are offended, or be openly known to be in malice or hatred,

<sup>1</sup>On Edward VIth's accession the Primers authorized by Henry VIII were approved, with the necessary changes made in the names of the King, Royal Personages, etc., and the Protector's name added (see Hoskins, *Primers*, pp. 244-246).

<sup>2</sup>Invocations were ordered to be obliterated from the primers of Henry VIII by 3 and 4 *Edward VI*, c. 10, § 5 (1549), and in 1551 Grafton's Primer was "corrected according to the statute" (Hoskins, p. 248), but as early as 1547 he had omitted the invocations in the Litany in the Primer which he issued in that year (*ibid.* p. 245). This statute is the first official condemnation of Invocation.

<sup>3</sup>Compare the rubric before the second exhortation in the First Prayer Book "if the people be negligent to come to the Communion, then shall the priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently"; also the rubric in the Communion of the Sick: "The curates shall diligently from time to time . . . exhort their parishioners to the oft receiving in the church of the Holy Communion of the Body and Blood of our Saviour Christ."

<sup>4</sup>This is practically the second rubric at the beginning of the Communion Office in the First Prayer Book.

before the amendment of their life, and satisfaction and reconciliation to their neighbour?

37. Whether<sup>1</sup> the minister receiveth the Sacrament except there be one at the least to communicate with him?

38. Whether<sup>2</sup> the minister useth any elevation or showing the Sacrament before the distribution thereof?

39. Whether<sup>3</sup> the minister or any other doth reserve the Sacrament, and not immediately receive it?

40. Whether<sup>4</sup> any tarrieth in the choir after the Offertory, other than those that do communicate, except clerks and ministers?

41. Whether<sup>5</sup> the parishioners do offer every Sunday the just value of the holy loaf to the use of the curates, in that order as they were wont to pay the holy loaf, and whether the same person to whom such course doth come, or one at the least of his household, or else one appointed by him, do receive the Communion that same day with the minister?

No. 58.  
Cranmer,  
*op. cit.*

42. Whether<sup>6</sup> the curate doth admit any to Communion before he be confirmed, or any that ken not the *Pater Noster*, the Articles of the Faith, and Ten Commandments in English?

<sup>1</sup>The third rubric at the end of the Communion Office in the First Prayer Book ordered that there should be no celebration "except there be some to communicate with the priest." Ridley reduces this order to the very lowest terms.

<sup>2</sup>Elevation and showing the Sacrament to the people before the distribution were forbidden by the rubric after consecration in the First Prayer Book.

<sup>3</sup>Reservation was specially provided for in the First Prayer Book for the purpose of communicating the sick (see Note 1 on No. 13 Visitation Articles c. 1549). The prohibition which seems to be implied here would be *ultra vires* if it was meant to be always applicable; but it is more natural to interpret it as meaning that there was to be no reservation except in the case provided for.

<sup>4</sup>This is in substance the third rubric after the offertory in the First Prayer Book.

<sup>5</sup>This is a blend of the sixth and seventh rubrics at the end of the Communion Office in the First Prayer Book.

<sup>6</sup>Compare No. 23 Articles for Canterbury (1548), where the people are warned that they "ought not" to communicate without such knowledge. No one was to be admitted to Holy Communion, by the order of the First Prayer Book until confirmed, and Confirmation depended on the knowledge which Ridley demands.

No. 3.  
Visitn Arts  
(c. 1549).

43. Whether curates do minister the Communion for money, or use to have trentals of Communions?

44. Whether<sup>1</sup> any of the Anabaptists' sect, or other, use notoriously any unlawful or private conventicles, wherein they do use doctrine or administration of Sacraments, separating themselves from the rest of the parish?

45. Whether there be any that privately in their private houses have their Masses contrary to the Form and Order of the book of Communion?

46. Whether<sup>2</sup> any minister doth refuse to use the common prayers, or minister Sacraments in that Order and Form as is set forth in the Book of Common Prayer?

47. Whether<sup>3</sup> baptism be ministered (out of necessity) in any other time than on the Sunday or holy-day, or in any other tongue than English?

48. Whether<sup>4</sup> any speaketh against baptism of infants?

Nos. 81  
and 83.  
Cranmer,  
*op. cit.*

49. Whether any be married within degrees prohibited by God's law, or separate without lawful cause, or is married without banns<sup>5</sup> thrice first asked three several holy-days or Sundays openly in the Church at service time?

50. Whether<sup>6</sup> any curate doth marry them of other parishes without their curates' licence and certificate from him of the banns thrice solemnly asked?

<sup>1</sup>This is especially interesting as pointing to the first English separatists, consequent upon the Act of Uniformity (1549). For a detailed account of the beginnings of separation from the Church, see Dixon, III, p. 207, and ff.

<sup>2</sup>The penalties given above (No. 11) for preaching or speaking against the new Service book were also applicable by the Act of Uniformity (1549) to ministers who refused to use it (Hardy and Gee, *op. cit.* p. 360).

<sup>3</sup>These were the usual days ordered by the First Prayer Book; but baptism, at any time, in case of necessity, was allowed.

<sup>4</sup>The baptism of infants was rejected by the Anabaptists, who rebaptized those who had been baptized in infancy. They were excepted from the Act of Grace in 1549 (Strype, *Ecc. Mem.*, II, i, 186). Ridley, as Bishop of Rochester, was a member of the Commission appointed to examine Anabaptists in 1549 (Burnet, II, p. 202), and towards the close of his life wrote bitterly about their baptismal doctrine as the work of Satan (*Works*, p. 367).

<sup>5</sup>"The banns must be asked three several Sundays or holy-days, in the service-time, the people being present, after the accustomed manner" (Rubric, Marriage Office, First Prayer Book.)

<sup>6</sup>See second rubric, Marriage Office, First Prayer Book.

51. Whether<sup>1</sup> any saith that the wickedness of the minister taketh away the effect of Christ's Sacraments?

52. Whether<sup>2</sup> any saith that Christian men cannot be allowed to repentance, if they sin voluntarily after baptism?

53. Whether your curates be ready to minister the Sacraments, visit the sick, and bury the dead, being brought to the Church? Nos. 9 and 44. *ibid.*

54. Whether<sup>3</sup> any minister useth wilfully and obstinately any other rite, ceremony, order, form, or manner of Communion, Mattins or Evensong, ministration of Sacraments, or open prayers, than is set forth in the Book of Common Prayer?

55. Whether your curate once in six weeks at the least, upon some Sunday or holy-day before Evensong do openly in the Church instruct and examine children not confirmed in some part of the Catechism, and whether parents and masters do send them thither upon warning given by the minister? No. 8. Visitation Arts (c. 1549).

56. Whether any useth to keep abrogate holy-days or private holy-days, as bakers, shoemakers, brewers, smiths, and such other? No. 1. Injcts for Doncaster (1548). No. 64. Cranmer, *op. cit.*

57. Whether any useth to hallow water, bread, salt, bells, or candles upon Candlemas-day, ashes on Ash Wednesday, palms on Palm Sunday, the font on Easter-even, fire on paschal, or whether there be any sepulchre on Good Friday? No. 9. Visitation Arts (c. 1549) and notes.

58. Whether<sup>4</sup> the water in the font be changed every month once, and then any other prayers said than is in the Book of Common Prayer appointed?

<sup>1</sup>About this time the Anabaptists revived this Donatist view, which two centuries before had been popularized in England by the followers of John Wiclif and condemned at the Council of Blackfriars (1382). In 1547 the Council of Trent condemned it. It was an excuse urged by the Anabaptists for leaving the Church (see *Reformatio Legum*, "De Hæresibus," cap. 15).

<sup>2</sup>This Novatian view was revived by some of the Reformation sectaries, *e.g.*, the Anabaptists who contend "that all hope of pardon is taken away from those who, after having received the Holy Ghost, fall into sin" (*Original Letters*, No. xxxiii).

<sup>3</sup>This is a quotation from the Act of Uniformity (Hardy and Gee, p. 36c).

<sup>4</sup>This is according to the rubric at the end of the office for the Private Baptism of infants in the First Prayer Book, where a form of blessing the font is provided.



- Nos. 6 and 7. 59. Whether there be any images in your church, tabernacles<sup>1</sup>, shrines, or coverings of shrines, candles or trendles of wax, or feigned miracles in your churches or private houses?  
Cranmer,  
*op. cit.*
- No. 78. *ibid.* 60. Whether your church be kept in due and lawful reparation, and whether there be a comely pulpit set up in the same, and likewise a coffer for alms for the poor, called the poor men's box or chest?
- No. 42. *ibid.*
- No. 84. *ibid.* 61. Whether any legacies given to the poor, amending highways, or marrying poor maids, be undistributed, and by whom?

FINIS.

## GOD SAVE THE KING.

Imprinted at London by Reynolde Wolfe.

*Cum privilegio ad imprimendum Solum.*

<sup>1</sup>There were no tabernacles in the modern sense in England. These were introduced by Cardinal Pole in 1556 (see *S. Paul's Eccles. Soc. Trans.*, III, 200; IV, 8c). It was customary in England to reserve the Sacrament in a pix of ivory or silver, which was "covered by a cave like tabernacle or by a silken veil hanging down frequently from a crown of metal."

No orders are forthcoming commanding this to be discontinued. The *Grey Friars' Chronicle* (p. 55) records that in 1547 "the Sacrament of the altar was pulled down in divers places throughout the realm." On October 20, 1548, it was taken away from the Cathedral at Worcester and in other places (Green, *Hist. of Worcester*, I, p. 721, ed. 1796), but at Worcester, a few months before, the Easter Sepulchre was in use. On the second Sunday in Lent, 1549, "William May commanded the sacrament at the high altar to be pulled down" at S. Paul's (*Grey Friars' Chronicle*, p. 58). In the autobiography of Edward Underhill there is a record that an order was given to set the sacrament on the high altar, and no longer hang it by a string. The date is uncertain, and no such order is forthcoming (*Narratives of the Reformation*, p. 160). The use of the new Service Book seems to have abrogated this custom of reserving the Sacrament and the Devon relics, in 1549, demanded that the "Sacrament being over the altar" should be restored (Dixon, III, 56). Ridley evidently means by tabernacles niches for images.

# XXXVIII

## Ridley's Injunctions for London Diocese.

1550.

THESE injunctions belong to the same visitation as the previous articles. They exhibit the first certain effort to enforce uniformity in ceremonial on any large scale. They also witness to the *jus liturgicum* of the bishops in this connexion (Frere, *Religious Ceremonial*, chap. XIII). But Ridley was no respecter of rubrics. He received communion *in his hands* at S. Paul's on April 19, 1550 (*Grey Friars' Chronicle*, p. 66), although the rubric ordered that, to avoid desecration and for uniformity, "it is thought convenient the people commonly receive the Sacrament of Christ's Body, in their mouths, at the priest's hands," and carries this zeal for innovation into these Injunctions.

[Transc. Wolfe's Edition (1550), Brit. Mus. T775 (11).]

*Injunctions given in the visitation of the Reverend Father in God, Nicholas, bishop of London, for an uniformity in his diocese of London, in the fourth year of our sovereign lord, King Edward the Sixth, by the grace of God King of England, France and Ireland, Defender of the Faith, and in earth of the Church of England, and also of Ireland the Supreme Head next and immediately under our Saviour Christ.*

1. *First*, That there be no reading of such injunctions as extolleth and setteth forth the popish mass, candles, images, chantries; neither that there be used any superaltaries,<sup>1</sup> or trentals<sup>2</sup> of Communions. No. 1. Visitation Arts(c. 1549) and note.

2. *Item*, that no minister do counterfeit the popish mass, in kissing the Lord's board, washing his hands or fingers after the Gospel, or the receipt of the Holy Communion; shifting the book from one place to another; laying down and licking the chalice after the Communion; blessing his eyes No. 2. *ibid.*

<sup>1</sup>"The English superaltar is a small square hallowed stone on which, set upon an unhallowed altar, the elements for the Eucharist were consecrated." It is not a ledge for candles, which from its foreign origin is called by its foreign name *gradin* (J. Wickham Legg, *Ecclesiological Essays*, p. 29). An illustration may be seen in Rock, *op. cit.*, p. 204.

<sup>2</sup> See p. 54.

with the sudary thereof, or paten, or crossing his head with the same; holding up his forefingers and thumbs joined together towards the temples of his head, after the receiving of the Sacrament; breathing on the bread, or chalice; saying the Agnus before the Communion;<sup>1</sup> showing the Sacrament openly before the distribution, or making any elevation thereof, ringing of the sacring bell, or setting any light upon the Lord's board.<sup>2</sup> And finally that the minister in the time of Holy Communion, do use only the ceremonies and gestures appointed in the Book of Common Prayer, and none other, so that there do not appear in them any counterfeiting of the popish mass.

No. 42.  
Ridley's  
Arts for  
London  
(1550).

3. *Item*, that none be admitted to receive the Holy Communion but such as will, upon request of the curate, with meekness and reverence to confess the articles of the Creed.

No. 43. *ibid.* 4. *Item*, that none make a mart of the Holy Communion, by buying and selling the receipt thereof for money, as the popish mass in times past was wont to be.

5. *Item*,<sup>3</sup> where in divers places some use the Lord's board

<sup>1</sup>The *Agnus Dei* was ordered to be sung by the clerks "in the Communion time" by the First Prayer Book. However, where there were no clerks present a rubric ordered the priest to say everything which was appointed for them to sing. And, as he had something to say at the time of the Communion itself, he could only say the *Agnus* before or after the Communion.

<sup>2</sup>Compare the *Grey Friars' Chronicle*, April 19, 1550, "at the same time the Bishop [Ridley] commanded the light of the altar to be put out before he came into the choir." The marginal heading, omitted in the Camden Society Edition, to this entry is "Puttynge out the lyttes at the aulter in Powlles." The *Lincoln Judgment* interpreted this as the suspended lamp, not the candles. But the Reserved Sacrament had already been removed from S. Paul's (see note on No. 59 Ridley's Articles for London, 1550), and this must, therefore, be an instance of altar lights under the First Prayer Book.

<sup>3</sup>Although Ridley only exhorts, there can be no doubt as to his intention to have the alteration made, as he had pulled down the altar of S. Paul's on June 11, 1550 (*Grey Friars' Chronicle*, p. 67), justifying his action by the passage in the Preface to the Prayer Book, which gives authority to the bishop "to appease all diversity and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this book." Later in the year Ridley wrote several reasons "why the Lord's Board should rather be after the form of a Table than an altar." These reasons were appended to the Council's order for taking down altars issued on November 24, 1550 (*Cranmer, Remains*, p. 524). Among these reasons he included that part of the

after the form of a table, and some of an altar, whereby dissension is perceived to arise among the unlearned; therefore wishing a godly unity to be observed in all our diocese, and for that the form of a table may more move and turn the simple from the old superstitious opinions, and to the right use of the Lord's Supper, we exhort the curates, churchwardens, and questmen<sup>1</sup> here present, to erect and set up the Lord's board, after the form of an honest table, decently covered, in such place of the choir or chancel, as shall be

Preface already referred to. Foxe thought that this visitation took place after the Council's order, and that this injunction was based upon it; but the King's journal for May 23, 1550, states that Sir John Gates went into Essex to see that the Bishop of London's orders "which touched plucking down super-altaries, altars, and such like abuses" were carried out. In the same month Wriothesley records that the altars were taken away and a table set up in the London parish churches (*Chronicle*, II, p. 41). On June 1 Humphrey writes to Bullinger and tells him the same thing (*Original Letters*, No. ccxxii). Ridley's action therefore preceded the Order of Council, and his appeal to the Preface to the Prayer Book was a forced one, inasmuch as the book provided unquestionably for the retention of altars. His zeal, however much it might outrun the law, was quite acceptable to the authorities. Gates, who directed the destruction, was sheriff of Essex. Hooper had preached against altars before the King in Lent, 1550. The destruction had evidently begun with approval much earlier. In November, 1548, John ab Ulmis wrote to Bullinger that in the greater part of England "ista altaria meritoria . . . communi maximorum virorum consensu sunt exterminata" (*Epis. Tig.*, p. 253). Hooper also wrote to Bullinger in December, 1549, that the altars were in many places changed into tables (*Original Letters*, No. xxxvi). Early in Elizabeth's reign fresh reasons were drawn up for the Queen why the Communion should not be at an altar. The sixth stated that "altars were none of those things which were established by the Act of Parliament in the second year of King Edward of famous memory," that Ridley destroyed them in the third year, "and defended his doings by the first book set forth *anno 2 Ed. 6*, and immediately after the K.M. and the Council gave a general command throughout the whole realm to do the like before the second book was made" (Stype, *Annals*, I, I, 160, from *Petyt MS*, 538. 38, f 29).

<sup>1</sup> Questmen were the witnesses summoned to bishops' and archdeacons' visitations. The office gradually became merged in that of the Churchwardens. In the Latin Canons of 1604 in the heading of section vj and in that of canon xc. "inquisitores" (questmen) and "assistantes" (assistants) are identical. In the Latin text of Canons Lxxxix and xc "inquisitores" are considered the same as "œconomi" (churchwardens). In the English translation of the same date "churchwardens" are identical with "questmen" and "sidesmen" with "assistants."



thought most meet by their discretion and agreement, so that the ministers with the communicants, may have their place separated from the rest of the people; and to take down and abolish all other by-altars or tables.

6. *Item*,<sup>1</sup> that the minister in the time of the Communion immediately after the Offertory, shall monish the communicants, saying these words, or suchlike, *Now is the time, if it please you to remember the poor men's chest with your charitable alms.*

No. 16. Ridley, *op. cit.* 7. *Item*,<sup>2</sup> that the Homilies be read orderly without omission of any part thereof.

No. 7. Visitn Arts (c. 1549). 8. *Item*, that common prayer be had in every church upon Wednesdays and Fridays according to the King's grace's ordinance; and that all such as conveniently may, shall diligently resort to the same.

No. 55. Ridley, *op. cit.* 9. *Item*, that every curate be diligent to teach the Catechism, whensoever just occasion is offered, upon the Sunday or holy-day, and at the least every six weeks once shall call upon his parishioners, and present himself ready to instruct and examine the youth of the same parish, according to the Book of Service touching the same.

No. 9. Visitn Arts (1549). No. 30. Ridley, *op. cit.* and note. 10. *Item*, that none maintain purgatory, invocation of saints, the six articles, bead-rolls, images, relics, rubric primers with invocation of saints, justification of man by his own works, holy bread, palms, ashes, candles, sepulchres paschal, creeping to the cross, hallowing of the fire or altar, or any other suchlike abuses, and superstitions, now taken away by the King's grace's most godly proceedings.

No. 35. *ibid.* and note. 11. *Item*, that all ministers do move the people to often and worthy receiving of the Holy Communion.

No. 24. *ibid.* and note. 12. *Item*, that every minister do move his parishioners to come diligently to the church; and when they come, not to

<sup>1</sup>There was no provision for such an exhortation in the First Prayer Book. Ridley's order is a distinct addition to the rite. He was doubtless influenced by the statute referred to in note 2 on No. 5 Arts. (c. 1549). For the early history of poor relief see E. M. Leonard, *The Early History of English Poor Law Relief*.

<sup>2</sup>The second rubric immediately after the Blessing in the Communion Office in the First Prayer Book allowed the omission of the Homily when there was a Communion celebrated "on the work-day, or in private houses."

1550] *Ridley's Injunctions for London Diocese* [xxxviii

talk or walk in the sermon, Communion, or Divine Service-time, but rather at the same to behave themselves reverently, godly, and devoutly, in the church; and that they also monish the churchwardens to be diligent overseers in that behalf.

13. *Item*, that the churchwardens do not permit any buying, selling, gaming, outrageous noise or tumult, or any idle occupying of youth in the church, church porch, or church yard, during the time of common prayer, sermon, or reading of the homily. No. 12.  
Visitn Arts  
(c. 1549).

14. *Item*,<sup>1</sup> that no persons use to minister the Sacraments, or in open audience of the congregation, presume to expound the holy Scriptures, or to preach, before they be first lawfully called and authorized in that behalf.

*God save the King*

Proverbs the xv: "The ear that hearkeneth to the reformation of life, shall dwell among the wise. He that refuseth to be reformed, despiseth his own soul; but he that submitteth himself to correction is wise." 3 Reg. xviii: "Elias: How long halt ye between two opinions? If the Lord be God, follow him; but if Baal be he go after him."

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*Cum privilegio ad imprimendum Solum.*

<sup>1</sup>See the Preface to the Ordinal of 1550 (*Liturgies of Edward VI*, p. 161).

# XXXIX

## Archbishop Cranmer's Articles for Canterbury Cathedral.

1550.

THESE articles, for the Chapter and Cathedral Church of Canterbury, are dated September 10, 1550. Reference is made in the notes to the statutes given by Henry VIII to Winchester (see p. 140) since they are accessible in print and are in the main the same, but differences are noted from the Corpus MS. of Canterbury Statutes. A copy of these articles may be seen in the *Harleian MSS.* (vol. 7044, f. 284).

[Transc. Cranmer, *Remains*, p. 159.]

1550, 10 Septembris, *Visitation in the Chapter-house by my lord Archbishop, and articles there ministered to be answered unto.*

1. Whether any of this Church is a privy or apert setter forth of the bishop of Rome his authority, or is a maintainer of heresy, superstition, idolatry or anything repugnant or derogatory to the Holy Scripture, or the King's Majesty's proceedings in matters of religion.

No. 46. 2. Whether any of this church do keep or observe, diligently and inviolably, without colour or fraud, the book  
Ridley's Arts for London (1550) and note. called the Common Prayer, according to the rules of the same, and the statute of Parliament authorizing the same book, and whether you use any other ceremonies at the Com-

No. 2. munion or other Divine Service than is mentioned or allowed  
Ridley's in the same book.

3. Whether any inhabitant within my diocese of Canterbury have been admitted to the Communion within their  
(1550) and note. Church, except such as be of the same Church.

4. Whether the sermons by foundations or statutes of this church or otherwise lawfully assigned<sup>1</sup> have been made by

<sup>1</sup> See *Winchester Cathedral Documents*, 1, p. 151.

1550] *Archbp Cranmer's Articles for Canterbury Cath.* [xxxix

the dean, prebendaries, or preachers of the same, at the times and places appointed therefore.

5. Whether any prebendary, petty canon, or vicar of this church is beneficed besides the same, how many every one of them have, what be their names, and what their clear yearly value. No. 48.  
Ryl Arts  
for Caths  
(1547).

6. Whether such distributions as should be made to the poor, either here, or at the benefices appropriated to this Church or elsewhere, by the appropriations, ordinances and statutes of this Church, have been done accordingly, or no. No. 2.  
Ryl Injcts  
for Caths  
(1547).

7. Whether the grammar-school<sup>1</sup> be diligently and duly kept, and the schoolmaster being learned in the Greek and Latin tongue, and usher, do resort and continue at the same in due time and convenient hours, and whether the scholars do profit in learning, or no.

8. Whether the just number<sup>2</sup> of scholars and ministers of this Church be continually maintained in the same, as they ought to be by the foundation and statutes thereof, and whether any of them have been admitted to any scholarship but such as have been destitute of all help of friends.

9. Whether any of this Church have taken any gifts in money or otherwise for the preferment of any person to any petty canonship, scholarship, or any other office or room within the said Church.

10. Whether there be any incorrigible, troublesome make-bates, or otherwise disobedient to the Dean of this Church, or other their superiors.

11. Whether any be more absent from the Church than by the ordinances and statutes of the same they may and ought to be. No. 4. Ryl  
Injcts for  
Cant. Cath.  
(1547).

<sup>1</sup>The Henrician statutes for Canterbury include as Section xxvij a long statute, "De pueris grammaticis et eorum informatoribus" (*Corpus Christi Camb. MSS.*, cvi, 15).

<sup>2</sup>The statutes provided for a dean, twelve canons, six preachers, twelve minor canons, one deacon, one subdeacon, twelve lay-clerks, one master of the choristers, ten choristers, two teachers for the grammar school of fifty scholars, twelve bedesmen, two subsacristans, two vergers, two porters, who acted as barbers, one manciple, one butler, one under-butler, one cook, one under-cook, four bell-ringers (*Ibid.*).



xxxix] *Archbp Cranmer's Articles for Canterbury Cath.* [1550

12. Whether the foundation of this Church or statutes, or any portion of the same, be by any colourable ways or means wrested, or derogated, or made void and of no force.

13. Where,<sup>1</sup> when, and to whom the books of the Latin service were delivered, and how many, and whether any of them were sold, and by whom, or doth remain still in the hands and custody of any of this Church.

Nos. 3 and 4.  
Ridley's Arts  
for London  
(1550).

No. 3.

14. Whether any of the petty canons, vicars, and ministers of this Church be a carder, dicer, rioter, fighter, brawler, swearer, or drunkard.

Ryl Injcts  
for Caths  
(1547).

15. Whether they do occupy themselves out of service-time and meals in some virtuous exercise and learning.

No. 19. Ryl  
Injcts for  
Cant. Cath.  
(1547).

16. Whether there be any strife, rancour, malice, or debate between any of this Church; and if there be, between whom it is, and for what cause.

(1547).

17. Whether any have committed adultery, fornication, or incest, or be vehemently suspected of the premisses.

No. 4.  
Ridley,  
*op. cit.*

18. Whether the prebendaries and other of this Church, which are bound to be resident do keep hospitality, and specially for the poor, and the ministers of this Church.

No. 10.  
Ryl Injcts  
for Caths  
(1547).

19. Whether they do come to the Church so much as they ought to do.

20. Whether the correction of faults by clerks, choristers, vergers, ringers, and other ministers, be made and done accordingly.

No. 61.  
Ridley,  
*op. cit.*

21. What are the whole and yearly revenues of this Church, and what portion of the same is assigned for the poor, and mending of highways, and other deeds of charity, and on whom it hath been bestowed.

22. Whether<sup>2</sup> lands, goods, movables, or chattels, apper-

<sup>1</sup>These service books were called in by an Act of Parliament, 3 and 4 Edward VI, c. 10, following on an order of Council, Dec. 25, 1549 (Cardwell, *Doc. Ann.*, 1, p. 85).

<sup>2</sup>As far back as Jan., 1545, Cranmer wrote to Henry VIII complaining that the Cathedral lands were being alienated and requesting him to provide a remedy (Burnet, iv, 354). This year, 1550, saw great activity on Cranmer's part to preserve the revenues of the Church, partly through the influence of Calvin, who wrote to him, complaining that one of the greatest obstacles against true religion was "Quod praedae expositi sunt Ecclesiae reditus" (Strype, *Cranmer*, 1, 248).

1550] *Archbp Cranmer's Articles for Canterbury Cath.* [xxxix  
 taining to this Church, is sold or otherwise alienated; to  
 whom and for how much.

23. What treasure they have in store to supply all neces-  
 saries and chances that may be incident unto this Church.

24. Whether the treasure of this Church and jewels be No. 16. Ryl  
 well and diligently kept by just and indented inventory. Injcts for  
 Caths

25. Whether<sup>1</sup> this Church, every prebendary's house, and  
 other buildings within the said Church, and the lands, tene-  
 ments, and rectories belonging to the said Church, be duly  
 surveyed and kept in good reparation. (1541).

26. Whether the common seal of this Church is safely kept, No. 21. *ibid.*  
 according to the foundation or other ordinances of the same.

27. Whether there is a perfect register kept of all leases,  
 fees, and offices, granted and confirmed by the Church. No. 11.

28. Whether every year once there is a perfect and full  
 account made of all and singular the revenues and other  
 profits, in any wise to this Church belonging. Heath's  
 Injcts for  
 Roch. Cath.  
 (1st set,  
 1543).

29. Whether any within this Church have been or is a  
 hinderer of the word of God, either for reading or preaching  
 of the same, or a notorious slanderer of the preachers thereof. Nos. 49 and  
 50 Ryl Arts  
 (1547).

30. Whether those of this Church, who may dispend in  
 benefices and other promotions ecclesiastical an hundred  
 pounds, do give competent exhibition to one scholar at one  
 of the Universities of Cambridge or Oxford, and so for so  
 many hundred pounds as he may dispend, do find so many  
 scholars, and what be their names. No. 6.  
 Ridley,  
*op. cit.*

31. Whether any use commonly to be absent from the  
 sermons made within this Church. No. 4. Ryl  
 Injcts for  
 Caths  
 (1547).

32. Whether there be a library within this Church and in  
 the same St Augustine's works, Basil, Gregory Nazianzene,  
 Hierome, Ambrose, Chrysostom, Cyprian, Theophylact,  
 Erasmus and other good authors and works. No. 8. *ibid.*

33. Whether you have every day some part of Holy No. 11. *ibid.*  
 Scripture read in English at your table, in the time of your  
 meals.

34. Whether there be two Bibles of the largest volume in No. 14. *ibid.*

<sup>1</sup>By the statutes the Treasurer was ordered to keep the Cathedral and houses  
 of the servants of the Church in repair. The dean and canons were to keep  
 their own houses repaired at their own cost.

xxxix] *Archbp Cranmer's Articles for Canterbury Cath.* [1550  
English in some meet and convenient place in the body of  
this Church.

35. Whether there be any lecture of divinity within this  
said Church.

36. Whether ye know of any other things more than these  
worthy of reformation.

37. Whether the Dean, prebendaries, preachers, school-  
master, usher, petty canons, and other ministers of this Church  
have taken a corporal oath to observe and keep all and sin-  
gular the statutes of this Church, so much as concerns them,  
or any of them.

No. 59. 38. What was done with the images lately in this Church,  
Ridley, and whether any doth remain not defaced and utterly ex-  
*op. cit.* tinct, and in whose custody and keeping they be.

XL

Archbishop Cranmer's Injunctions for  
Canterbury Cathedral.

1550.

THESE injunctions, dated October 29, 1550, belong to the same visitation as the previous articles.

[Transc. Cranmer, *Remains*, p. 161.]

*Injunctions given by me Thomas, Archbishop of Canterbury, Primate of All England and metropolitan, to the dean, prebendaries, preachers, and other ministers and officers of the Metropolitan and Cathedral Church of Canterbury, the 29th day of October, in the fourth year of the reign of our sovereign lord, Edward the VIth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and in earth next under Christ of the Church of England, and also of Ireland, the Supreme Head.*

1. First, they and every one of them shall inviolably observe, fulfil and keep all the King's Majesty's Injunctions,<sup>1</sup> devised as well for the said Church as for other Metropolitan and Cathedral Churches of this realm.

2. That they keep mine injunctions<sup>2</sup> given within my diocese of Canterbury and peculiars, inasmuch as they shall concern the clergy of the same, except such as can in no wise be executed within the said Church.

3. That the prebendaries and other ministers of the said Church shall sit in the Chapter-house at the sermons made there, and nowhere else.

4. That every prebendary of the said church shall preach or cause to be preached, two sermons at the least yearly in

<sup>1</sup>The Ryl Injcts for Cant. Cath. (1547) and the general set for Cathedrals (1547).

<sup>2</sup>No injunctions given by Cranmer to his diocese are forthcoming. His articles for 1548 are given above.



xI] *Archbp Cranmer's Injunctions for Canterbury Cath.* [1550  
the parish churches appropriated to the said church, being  
within my said diocese of Canterbury.

5. That every preacher of the said church, not being beneficed within my said diocese, and resident upon the same, shall be resident yearly in the said church by the space of six months at the least; and that always there be three of the said preachers within my said diocese of Canterbury.

No. 3.  
Cranmer's  
Arts for  
Cant. Cath.  
(1550). 6. That no inhabitant within my said diocese of Canterbury shall be admitted to the Communion within the said church, without the express consent of the parson, vicar, or curate, where he or she dwelleth, first obtained and had; except wayfaring persons, or necessity doth otherwise require.

7. That hereafter there be no selling or changing<sup>1</sup> of prebendaries' houses, but that every one shall be contented with that house, which immediately before was his predecessor's.

8. That the schoolmaster of the grammar school do daily hear the scholars of the higher form to repeat their ordinary lessons. And the usher of the same to hear daily the scholars of the lower form to parse their ordinary lessons.

9. That no women do accustomably lie within the precinct of the said church, but such as have their husbands with them, or that be servants.

10. That all back doors into the city out of any prebendary's house or others shall be clearly shut up.

11. That every petty canon and vicar of this church do personally<sup>2</sup> receive the Communion in his own course, except sickness or other necessity do let.

<sup>1</sup>Compare Cranmer's Letter to the Chapter dated December 12, 1546: "I am informed that you be in doubt whether any prebendary of that my church may exchange his house or garden with another prebend of the same church living, and that you be moved by this statute so to think, which here followeth: Statuimus ut Canonicus de novo electus et demissus in demortui aut resignantis aut quovis modo cedentis aedes succedat: these be to signify unto you, that neither this statute, nor any other reason that I know, maketh anything against the exchange between two prebends living, but that they may change house, orchard, or garden during their life, this statute or any other reason contrary notwithstanding" (Cranmer, *Remains*, p. 417). Evidently from this injunction he had changed his mind.

<sup>2</sup>Daniele Barbaro, writing a report for the Venetian Government after his

1550] *Archbp Cranmer's Injunctions for Canterbury Cath.* [XL

12. That no sale be hereafter made of any goods belonging  
to the said church without the consent of the Dean and chap-  
ter.

return from England in 1551, mentions the custom existing in England of receiving Communion by proxy, a servant or member of a family communicating for the family (*Venetian State Papers*, v, p. 347). If this evidence stood alone it would be well to receive it with caution, as Barbaro is by no means a careful ecclesiastical writer (J. Wickham Legg in *Ecclesiological Essays*, p. 227). But as late as 1563 the "Homily concerning the Sacrament" gave a warning against this custom, "Every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not hiring others to feed for us, that we may live by our own meat, and not perish for hunger whilst other devour all."

No. 7.  
Heath's  
Injcts for  
Roch. Cath.  
(1st set,  
1543).

XLI

Royal Injunctions for S. George's Chapel,  
Windsor.

1550.

THESE injunctions, which have not been printed before, are dated October 26, 1550. They are intended to amplify and explain those of Feb. 8, given above.

[Transc. *Canons' Book* (S. George's, Windsor).]

*Injunctions newly given by the King's Majesty's Commissioners the 26th of October Anno regis Edwardi Sexti quarto for reformation of certain abuses.*

1. *First*, We enjoin that the steward's account of that College shall evermore reckon from the feast of St Matthew the Apostle and Evangelist in the month of September to the same feast again yearly without any alteration. And the Treasurer's account of that College shall evermore reckon from Michaelmas to Michaelmas. And, moreover, we take order, that all rents and farms due to this College and payable at the feast of St John Baptist, etc., shall be yearly paid from henceforth and accounted for by the stewards of that College, like as they were paid and accounted for by the steward's account last past, immediately before the date of these presents without any alteration or changing of the days and payment.

2. *Also*, we enjoin that the Treasurer yearly at the end of his account and office shall deliver to the new Treasurer in ready money without covin or bills of debt entirely and wholly two hundred pounds, that is, the stock of the aerary, without minishing of any part thereof for any cause. And whereas the new Treasurer and Steward were wont to be chosen yearly the last day of September, we take order that from henceforth they shall evermore be chosen after the old officers have fully made their accounts, and not before; any

statute or custom heretofore made or used to the contrary hereof in any wise notwithstanding.

3. *Also*, we take order that no steward of this College shall be allowed any more days of absence from the same College than he shall be occupied hereafter in keeping Courts, and in visitation of the lands and possessions of this College, or in receiving the College's money at London in term time. And no steward now nor hereafter shall be allowed any more days of absence from this College for due execution of his office aforesaid than were allowed at the last account to the Steward the last year past before the date of these presents. Nor the Steward shall take upon him to do any other business for the College but only common cause of the same, and such as he may do whilst he shall tarry at London to do his office in and about receipt of the College money.

4. *Also*, every steward shall pay of the College money for all repairs of his year and his own charges at Leighton Bassets-bury, Sandleford, and in all other places where the College doth bear the Steward's expenses, and shall not leave any bill or bills of the same expenses or repairs to be paid by his successor. Nor any Steward now or hereafter shall expend any more at any of the said places of the College's charge than was allowed to the last Steward the year past, as appeareth by the last book of the Steward's accounts, upon pain to restore double the value of such excessive expenses spent contrary to the form of this injunction, to be levied upon his prebend and quotidians, with other his fruits here, which shall offend in this behalf.

5. *And*, moreover, we enjoin that no indenture nor grant shall be sealed with the common seal before the same indenture or grant be registered either word for word, or else the effect of the covenants and grants in a great book called the Register prepared for that purpose which shall evermore remain in the College, and never be taken out of the same, but for the more part kept with the common seal in the Chapter-house.

6. *Also*, whereas you have used in times past only the seal which is called *sigillum ad causas* instead of your common seal



and not your common seal indeed: We take order, that hereafter in sealing of all your leases and grants, you shall occupy your common seal; and also the seal which you have heretofore customably used shall be evermore printed on the back side of every such common seal in wax. And if any person or persons which hath leases or grants passed under your seal hereafter desire your common seal for their better assurance, you shall not deny it them, but with convenient speed seal their writings again without demanding any money for the same.

7. *Also*, whereas we be informed that excessive fees hath been exacted by the Dean and Canons at their admissions by certain officers, we take order that neither the Dean nor any Canon from henceforth shall pay at their several admissions any other fees than be here by us prescribed; that is to say, every new Dean at his admission shall pay to the Chaunter only 6s. 8d.; to the Chapter Clerk, 6s. 8d.; to the Verger, 6s. 8d.; 3s. 4d. to the choristers, and no more. Every Canon at his admission shall pay only to the Chaunter 3s. 4d., to the Chapter Clerk 3s. 4d., to the Verger 3s. 4d., and 2od. to the choristers, and no more.

8. *Also*, the Clerk of the College lands shall yearly in his own person ride with the Steward in his progresses to keep courts in every place, who shall yearly ingross or cause to be ingrossed in parchment, all courts by him kept, and lay up the same safely in the office appointed therefor within this College. And shall be privy to all fines, reliefs, heriots, and other perquisites of courts and casualties and shall yearly make a true abstract thereof, and deliver the same in writing to the Dean and two auditors yearly at the beginning of the audit or accounts of this College. And this clerk of the lands shall be evermore a man competently learned in the laws of this realm, that can write well, and hath experience in the keeping of courts; who shall have yearly for keeping of courts, and engrossing of the Court rolls six pounds thirteen shillings and four pence for his yearly fee to be paid him quarterly; and yearly 10s. for parchment and paper, 10s. for his stable, 12s. for his livery, 20s. for writing the Steward's account, and 2s. for a load of wood, and a chamber among the petit-canons

with his horse's meat and his own meat, when he doth ride in the Steward's company, at the Steward's charge, or at the College's, or farmer's charge where the College or farmer doth bear the Steward's charges. And whensoever he shall be sent by the Steward of this College to receive any money for the College, or to ride, out of the Steward's company, to solicitate the College's causes at London by request of the Dean and Chapter, or to keep courts, when the Steward doth not ride also; in every such case only the clerk of the lands shall have 20d. by the day allowed him over and besides his standing fee, and other the premisses and advantages to that office belonging; and not otherwise.

9. *And*, the chapter-clerk of this College shall be competently learned in the Latin tongue, a man that can write well, and both may and will be continually dwelling within the Castle or town of Windsor; and shall every Saturday, and at all other times needful and convenient give his diligent and personal attendance to write all the Chapter Acts, letters-missive, and to write such other muniments and escripts from time to time, as he shall be required to write for the College affairs. This Chapter Clerk shall have yearly three pounds six shillings eight pence for his yearly fee to be paid him quarterly, and of every Chapter seal for wax and sealing 4d., and for every indenture which shall hereafter pass under the Chapter seal 5s. for the writing and 20d. for the registering of the same; for writing or registering of a patent or presentation, 3s. 4d.; at the installation of the Dean of this College 6s. 8d.; at the installation of every prebendary, 3s. 4d.; at the admission of every preacher and petit-canon, 20d.; at the admission of the verger, and of every clerk, 12d.; at the admission of a sexton, bellringer, and water drawer, 8d.; and shall never require above 2d. for the copy of a Chapter act. And as well Richard Gales now clerk of lands and John Germyn now Chapter clerk, and Nicholas Chilton now Chaunter of this College, and every of them now admitted and sworn, and the successor of every of them personally executing their offices, and using themselves truly and faithfully in their several offices, shall never be put out of their offices during their lives by the Dean and Chapter: Provided alway that if it

shall happen one of the said three officers to be sick, that he may during such his sickness substitute at his own charge any able man to occupy his room and office, only for the time of his sickness, and not otherwise.

10. *Also*, if the Dean and Chapter shall happen hereafter to choose any clerk of lands, or chapter clerk of this College, which do lack any of the said qualities before expressed, then we take order that the election and admission of every such clerk of lands and chapter clerk shall be utterly void and of none effect. And it shall be lawful for the Lord Chancellor of England upon complaint of any two prebendaries of this College to remove such unable persons, and to admit any other able man, according to the tenor and effect of this injunction.

11. And whereas we understand that John Merbeck<sup>1</sup> and George Thaxton hath of your grant fees appointed them severally for playing upon organs; We take order that the said John and George shall enjoy their several fees during their lives if they continue in the College, in as large and ample manner, as if organ playing had still continued in the Church.

And, finally, how these and other injunctions are to be interpreted if any ambiguity or doubt shall arise in them, or any of them; and how every of you shall be provided for in that College concerning lodgings and wood houses, we with your advices, as occasion shall be ministered, at leisure convenient shall hereafter take order.

Richard Cox.

Simon Heines.

12. *Also*, the Steward of this College shall not hereafter grant to any person or persons for term of life or lives any reversion of copyhold or copyholds belonging to this College, other than be already granted; nor shall by himself tax and sess the fines of such copyholds for term of life or lives. But whensoever and so oft as such copyholds used to be let for term of life or lives shall happen to be void, the Steward with the Clerk of the lands shall make report openly in the Chapter-house, the Saturday next before the Nativity of St John

<sup>1</sup> This is the well-known musician. See his life in *Dict. Nat. Biog.*

Baptist, and the Saturday next before the feast of St Matthew the Apostle and Evangelist, what houses, lands, meadows and pastures belonging to every such copyhold, what rent it payeth, and what quit rents goeth out of it; and upon their report hereof, the Dean and Canons by their common agent shall sess the fine and appoint the tenant. And it shall not be lawful for the Dean and Chapter to give or grant away any of the said copyholds for any favour or affection to the prejudice, loss and hindrance of their brethren; that is to say, under the sum that shall be offered for the same hereafter in the Chapter-house by any man, upon pain to forfeit double the value so offered for the fine to the prebendaries grieved in such case. And moreover we do utterly prohibit the Dean and Chapter of this College and their successors to grant hereafter to any person or persons the reversion of any manor or manor-place or of any messuage that hath lands belonging thereunto, or of any parsonage, or portion, or tenement, or of any lands, woods, meadows, or pastures belonging to any manor, parsonage or messuage of this College now let by indenture, except only such reversions of the premises, or any of them as be now granted already. Also we do prohibit likewise the said Dean and Chapter and their successors to let by indenture hereafter to any person or persons any manor or manor-place, or any messuage having lands thereunto belonging, or any lands, meadows or pastures now let by indenture, whensoever the same shall revert to the College by surrender, or otherwise, over, above, and past the term of twenty and one years; nor any tenement in London, or other corporate town above the term of fifty years. And moreover we enjoin that whensoever any of the said leases shall be determined and ended, the Steward of this College and the clerk of the lands for the time being shall make report thereof openly in the Chapter-house, before the Dean and Chapter, at the day limited by the injunctions; and thereupon the Dean and Chapter shall by common assent appoint the tenant and fine, as before is specified, of copyholds for term of lives: and upon like pain that no such lease or grant shall pass the common seal of this College, nor of and for any office, fee, or bailiff-wick enduring for term of life, or of years, to any per-



son or persons, without express consent of the Dean, or his deputy, and six other prebendaries at the least assembled together in the Chapter-house: except only presentations of benefices.

13. *Also*, we do not mean that the bills of repairs which shall be done by the Steward's appointment in his progress yearly after midsummer should be allowed by the same Steward that year; but we would all such bills to be allowed evermore out of the Michaelmas rent following; only we gave that injunction to the intent the farmers' allowance should not be delayed from year to year, and that one Steward should not put from his year that which he spendeth in his progresses nor those bills of reparations that before the last of September are brought to him.

14. *Also*, as oft as the Dean, prebendaries or preachers, or any of them shall be in the choir before the end of the first Psalm at Mattins or Evensong, or before the end of the Psalm<sup>1</sup> at Communion, and continue there unto the end of Mattins, etc., every of them so doing shall be reputed present from the beginning to the end of Mattins, etc. The petit-canons, vicars and clerks, we mean, shall be present from the first word to the last, upon pain in the injunction expressed.

No. 33. Ryl  
Injcts for S.  
George's  
(Feb. 8.  
1550). 15. *Also*, the Chaunter's office after he is once chosen is perpetual like as the clerk of the lands and chapter clerk's offices be. But the schoolmaster of grammar and of music, which are but annual offices, shall be yearly chosen by the Dean and Chapter upon the Saturday next before Michaelmas day. And the schoolmaster of grammar shall teach the children in summer season from six to seven, and from eight of the clock to nine; and only in the winter season, when Mattins begin at eight of the clock, he shall teach them from six to eight of the clock.

No. 6. *ibid.* 16. *Also*, the Reader of Divinity lecture in the College shall have evermore for his lodging the hall, buttery, pantry, kitchen, larder and wood yard, which the chantry priests had and occupied, and also the choristers' chamber. One of the preachers shall have the whole lodging wherein Mr Vance

<sup>1</sup>This refers to the Psalm appointed for the Introit in the First Prayer Book.

and Sir Roger did lie; and the other preachers shall have the lodging wherein Mr Ely and Mr Stratford did lie. The choristers shall be lodged in the four little chambers wherein Sir Nicholas Walker and Mr Smith did lie. The Chaunter shall evermore have the lodgings or house wherein Sir Nicholas Chilton now lieth, and in the beginning of the next March the Dean and Chapter shall cause partitions to be made in the petit-canon's common hall, parlour, buttery, kitchen, &c., and one lodging to be made at the College charge, in one end for the schoolmaster of grammar, and in the other end at the College's charge another lodging for the schoolmaster of music: so as all the room may be by the discretion of the Dean and Chapter parted betwixt the said two schoolmasters. Also the accustomed school for the choristers shall be amended, the windows glazed, and the floor boarded under foot, which shall serve for both schoolmasters to teach the choristers and other children. And so long as the priests do continue together in commons, and one of the canons or preachers do read the Lecture of Divinity, the priests shall have this hall, buttery, kitchen, larder, wood yard, which sometime pertained to the chantry priests, and no longer.

17. *Also*, if a holy day fall upon a Sunday it shall discharge the prebendaries from executing unto the third Sunday following.

18. *Also*, concerning the length of the clerk's gowns in the choir, we mean as your old statutes meant, that the same gowns shall come down beneath the calf of the leg. No. 20. *ibid.*

19. *And*, because there is no certain order appointed for the election of the choristers, we take order that the Dean shall ever have the nomination of two; and every of eight of the senior prebendaries being resident shall have the nomination of one in his turn.

Richard Cox.  
Simon Heines.

## XLII

### Bulkeley's Articles for Bangor Diocese.

1551.

ARTHUR BULKELEY was consecrated bishop of Bangor Feb. 19, 1542, and died in 1553. These articles are based almost entirely on those of Ridley (No. xxxvii), frequently following them verbatim.

[Transc. Browne Willis, *Survey of the Cathedral Church of Bangor* (1721), p. 331.]

*Articles of enquiry at Bishop Bulkeley's Visitation, holden in 1551 in the month of May preceding his death.*

I testify therefore before God and before the Lord Jesus Christ, which shall judge the quick and the dead at His appearing in His kingdom; preach you the word, be fervent in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

#### *Articles concerning Men's Conversation*

1. Whether your minister and curates, do haunt and resort to taverns and alehouses otherwise than for their honest necessity, there to drink and riot or to play at unlawful games.
- No. 2. 2. Whether your curates be common brawlers, sowers of discord rather than charity among their parishioners, hawkers, hunters, or spending their time idly.
- No. 3. *ibid.* 3. Whether your curates or any persons men or women have committed adultery, fornication, bawdry, or be suspected of the same, or be common drunkards, scolds, common swearers, blasphemers of God's holy Name.
- No. 4. *ibid.* 4. Whether your parsons and vicars do maintain their houses and chancels in sufficient reparation, or, if their houses be in decay, whether they bestow yearly the fifth part of the fruits of the benefice until the same be repaired.
- No. 5. *ibid.* 5. Whether your curates be able and of sufficient learning and honesty to serve cures and of good conversation.

6. Whether every parson or incumbent being absent from his benefice and may dispend within that deanery or in any other place to the yearly value of £20 or above, whether he do distribute yearly among the poor parishioners at least 6d. of the pound of the same benefice. *De illis quorum redditus excedunt centum libris in anno, tenenda pro singula centena libra vj scholasticos in aliqua universitate seu in ludo literario supeditare suis impensis.* No. 6. *ibid.*

### *Of Preaching*

7. Whether any by preaching, writing, word or deed hath or doth maintain the usurped power of the bishop of Rome. No. 9. *ibid.*

8. Whether every Sunday one part of a Homily as they be now divided is read immediately after the Creed (if there be no sermon) openly and distinctly that all in the Church may hear and understand it, and so likewise the Epistle and Gospel and Lessons. No. 16. *ibid.*

9. Whether your curates every holy-day do recite openly and plainly in the pulpit the *Pater Noster*, the Creed, and the Ten Commandments in English. No. 17. *ibid.*

### *Of Service in the Church*

10. Whether the service is used to be said or sung upon Sundays and holy-days in due time after the Order that is set out and appointed in the Book of Common Prayer and none otherwise, and the Litany also in the mid alley of the church kneeling. No. 18. *ibid.*

11. Whether every Wednesday and Friday is said or sung the English Procession in the church, and whether the curate (if none there be to communicate with him) doth say such prayers after the Litany as are appointed for the Communion until the Offertory. No. 19. *ibid.*

12. Whether your parishioners every Sunday and holy-day do come to their own parish church to hear Divine Service devoutly and pay their dues there. And once in the year at the least receive the Holy Communion as it is commanded in the Book. No. 20. *ibid.*

13. Whether any do use to talk or jangle in the church in time of service, preaching, reading of Homilies, or toll or



ring any bells at the same time or disturb the Divine service or departeth out of the church in any of the said times unless necessity compelleth.

- No. 25. *ibid.* 14. Whether alehouse keepers or taverns do use commonly to sell meat and drink in the time of service, preaching, or Communion.

### *Of Books*

- No. 28. *ibid.* 15. Whether every curate have of his own the New Testament both in English and Latin with the Paraphrase of Erasmus upon the same, and do diligently study the same, conferring the one with the other.
- No. 29. *ibid.* 16. Whether there be provided and set up in some convenient place of the church one book of the whole Bible in the largest volume in English and the Paraphrase of Erasmus upon the Gospels likewise in English.
- No. 30. *ibid.* 17. Whether any useth any other Primer than the English set forth by the King's Majesty's or any other Latin Primer than is set forth by authority, except those Primers that were set forth by King Henry the Eighth, so that invocation of saints in the same Primers be blotted out.
- No. 32. *ibid.* 18. Whether any doth use to pray upon beads.
- No. 31. *ibid.* 19. Whether any grammar be taught than that which is set out by the King's Majesty.
- No. 33. *ibid.* 20. Whether you have one book or register in your church safely kept wherein every Sunday are written the weddings, christenings, and buryings that were had the week before.

### *Of the Sacraments and other Rites and Ceremonies*

- No. 34. *ibid.* 21. Whether curates do duly and reverently minister the Sacraments in their cure.
- No. 36. *ibid.* 22. Whether your curates do admit any such to the Lord's Table as are open and notorious sinners or have done wrong to their neighbours by word or deed, whereby other are offended, or be openly known to be in malice or hatred, before the amendment of their life and satisfaction and reconciliation to their neighbours.
- No. 35. *ibid.* 23. Whether your curates do earnestly exhort their parishioners to dispose themselves to the often receiving of the Communion.

24. Whether the parishioners do offer every Sunday the just value of the Holy Loaf to the use of the curates in that order as they were wont to pay the Holy Loaf. And whether the same person to whom such [course?] doth come, or one at the least of the household do receive the Communion that same day with the priest. No. 41. *ibid.*

25. Whether your curates do admit any to the Communion before he can say the *Pater Noster*, the Articles of the Faith, and Ten Commandments in English. No. 42. *ibid.*

26. Whether your curates do practise to sing any trentals. No. 43. *ibid.*

27. Whether there be any that privately in their private houses have their Masses contrary to the form and order of the Book of Communion. No. 45. *ibid.*

28. Whether baptism be administered (out of necessity) in any other time than on the Sunday or holy day, or in any other tongue than the mother tongue. No. 47. *ibid.*

29. Whether any be married within degrees prohibit by God's law or is married without banns thrice asked at three several Sundays or holy days openly in the church at service time, or in both parishes if the parties be of two parishes. No. 49. *ibid.*

30. Whether any curate doth marry them of other parishes without the curate's licence and certificate from him of the banns thrice solemnly asked. No. 50. *ibid.*

31. Whether your curates be ready to minister the Sacraments and visit the sick and bury the dead being brought to church. No. 53. *ibid.*

32. Whether your curates once in six weeks at the least upon some Sunday or holy day before evensong or after evensong do openly in the church instruct and examine children not confirmed in some parts of the Catechism. And whether their parents and friends do send them thither upon warning and monition given by the minister. No. 55. *ibid.*

33. Whether any use to keep abrogate holy days or work on holy days, as bakers, shoemakers, smiths and such other. No. 56. *ibid.*

34. Whether any useth still to hallow water, bread, salt, or bells, or candles upon Candlemas Day, ashes on Ash Wednesday, palms on Palm Sunday, the font at Easter Even, or whether there was any sepulchre on Good Friday last. No. 57. *ibid.*

35. Whether the water in the font be changed every month. No. 58. *ibid.*

once, and then any other prayers said than is in the Book of Common Prayer appointed.

No. 59. *ibid.* 36. Whether there be any images in your church, tabernacles, shrines or covering of shrines, candles or [trindles?] of wax: or feigned miracles in your churches or private houses.

37. Whether your church be kept in due and sufficient reparation and whether there be a [convenient?] pulpit set up in the same, and likewise a coffer for alms for the poor called the poor men's box or chest.

No. 61. *ibid.* 38. Whether any legacy given to the poor or for mending of highways or for marriage of poor maids be undistributed, and by whom.

# XLIII

## Hooper's Articles for Gloucester and Worcester Dioceses.

1551-52.

JOHN HOOPER fled from England in 1539 to avoid persecution for his extreme reforming views, and spent the years 1547-9 at Zurich, where he was largely influenced by John à Lasco. He returned to England in 1549, and as leader of the extreme party became a prominent opponent of Bonner, and denounced the Oath of Supremacy, Vestments, and some of the ceremonies in the New Ordinal. Hence he became known as the "Father of Nonconformity." In 1550, he refused to be consecrated bishop of Gloucester by the New Ordinal. "I refuse to put on me a surplice and a cope. I cannot swear by created beings," and only consented the next year after being committed to the Fleet (Dixon, III, 213 and ff.). He held Worcester *in commendam* 1552. He was deprived by Mary, and burned as a heretic at Gloucester 1555. These articles, injunctions, etc., were administered in Gloucester in 1551, and in Worcester the following year. They show an intimate acquaintance with the countless preceding Reformation documents and resemble Ridley's orders in frequently going beyond all authority. It is also interesting to note that Hooper popularized subscription, that bugbear of a succeeding age, by requiring all to subscribe to his articles. They bear a remarkable resemblance to the Edwardine Confession of Faith—the Forty-two Articles of 1553, which he had seen in a draft form late in 1549 (*Original Letters*, No. xxxvi). The Parker Society's Editor printed these visitation documents of Hooper's from an early eighteenth century MS. in Dr Williams' Library (Gordon Square, London). The original documents have not been discovered (*English Historical Review*, January, 1903).

[Transc. *Later Writings of Bishop Hooper*, p. 120.]

*Articles<sup>1</sup> concerning Christian Religion, given by the Reverend Father in Christ, John Hooper, Bishop of Gloucester, unto*

<sup>1</sup>These articles are collated with the *Forty-two Articles* of 1553 in Hardwick's *History of the Articles*, p. 79, and Appendix III. Dixon has pointed out their relation to the earlier draft of this formulary (III, p. 383). There is no necessity, therefore, to annote them in either of these connexions.



XLIII] *Hooper's Articles for Glos. and Worcs. Dioceses* [1551-52  
all and singular deans, parsons, prebends, vicars, curates, and  
other ecclesiastical ministers within the diocese of Gloucester,  
to be had and retained of them for the unity and agreement,  
as well for the doctrine of God's word, as also for the con-  
formity of the ceremonies agreeing with God's word.

1. *First*, That none of the above-named do teach or preach  
any manner of thing to be necessary for the salvation of man  
other than that which is contained in the book of God's Holy  
Word, called the Old and New Testament; and that they  
beware to establish and confirm any manner of doctrine con-  
cerning the old superstitions and papistical doctrine, which  
cannot be duly and justly approved by the authority of God's  
Holy Word.

2. *Item*, that they and every of them do faithfully and dili-  
gently teach and instruct the people committed unto their  
charge, that there is one God, everlasting, incorporate, almighty,  
wise, and good, maker and conserver of heaven and earth, and  
of all things contained therein, the Father of our Lord Jesus  
Christ, our only Redeemer, by whom only He will be called  
upon by us, and will also hear us for His sake. And albeit  
there be but one God in essence and unity of the Godhead,  
nevertheless in the same unity there be three distinct persons,  
coequal, everlasting, and one in dignity and essence, the  
Father, the Son, and the Holy Ghost.

3. *Item*, that they and every of them do diligently teach and  
preach, as is aforesaid, all the doctrine contained in the Creed  
or Articles of our faith, commonly called and known by the  
name and names of the Creed of the Apostles, Nicene,  
Athanasius; for that as those Creeds are in such wise taken  
out of the word of God, that [they] do contain in them the  
sum of all Christian doctrine.

4. *Item*, that they and every of them do diligently preach  
that the church of God is the congregation of the faithful,  
wherein the word of God is truly preached, and the sacra-  
ments justly ministered according to the institution of Christ,  
and His doctrine taught unto us by His Holy Word: and  
that the church of God is not by God's word taken for the  
multitude or company of men, as of bishops, priests, and such

other, but that it is the company of all men hearing God's word, and obeying unto the same; lest any man should be seduced, believing himself to be bound unto any ordinary succession of bishops and priests, but only unto the word of God, and to the right use of the Sacraments.

5. *Item*, albeit that the true church of Christ cannot err from the faith, for that is the only pillar of verity; yet nevertheless forasmuch as no man is free from sin and lies, there is, nor can be, any church known or apparent unto us (be it never so perfect or holy) but it may err.

6. *Item*, that the doctrine of the Anabaptists, denying the christening of infants, and affirming the rebaptizing and christening again of those which were before baptized in their infancy, as also affirming all manner of goods and chattel to be in common (saving such as are contained in the law of charity), and that all authority of magistrates should be removed from the church of God, and such other like doctrines, and their sects, are very pernicious and damnable.

Nos. 13, 14  
and 48.  
Ridley's Arts  
for London  
(1550) and  
notes.

7. *Item*, that they and every of them do diligently teach and preach the justification of man to come only by the faith of Jesus Christ, and not by the merit of any man's good works; albeit that good works do necessarily follow justification, the which before justification are of no value or estimation before God.

8. *Item*, albeit that good works do not justify, as before is said, but only by faith by Jesus Christ, yet good works do please Almighty God by the faith in Christ, and for Christ's sake; and therefore are required to be had and done of every Christian man; and that all works which do repugn or be against the works of the law of God are utterly to be forsaken and kept under.

9. *Item*, that the doctrine of the schoolmen of purgatory, pardons, prayers for them that are departed out of this world, the veneration, invocation, and worshipping of saints or images, is contrary and injurious to the honour of Christ our only Mediator and Redeemer, also against the doctrine of the first and second commandment of God, contained in the first table.

10. *Item*, that in the sacrament of the Body and Blood of

the Lord there is no transubstantiation of the bread and wine into the Body and Blood of Christ, or any manner of corporal or local presence of Christ in, under, or with the bread and wine, but spiritually by faith, believing the Son of God Jesus Christ to be made man, and that by His death He might satisfy for the sins of the world, so we receive the confirmation and augmentation of all the merits and deservings of Christ, that merited for us the promises of everlasting life in His pains and passion, that now sitteth at the right hand of God the Father.

11. *Item*, that they which unworthily do come to baptism, or unto the Supper of the Lord, do not receive the virtue and true effect of the same Sacraments, although they receive the external signs and elements of the Sacraments.

12. *Item*,<sup>1</sup> that the Sacraments are so necessary to our salvation that whosoever receiveth them with faith, according to the institution of Christ, by the secret working of the Holy Ghost receiveth also necessarily the things that be promised, signified, and represented by the Sacraments; yet be not the Sacraments to be judged so necessary that whosoever use them any other way than God hath appointed, receiveth his salvation, or that God cannot save the children, or such elder persons that believe His word without them, when they be omitted in any case of necessity, as death or the like, and not of any contempt of the Sacraments.

13. *Item*, that no man though he be regenerated, but sin doth remain in him as long as he liveth; albeit in some sin doth not reign or bear any rule. Wherefore if he sin, being admonished by the Spirit of God, by His word, or some other way, he repenteth his sins, and so by faith shall obtain remission thereof; and whereas we speak of a man, we intend not to make any difference of ages, for a child is also a man, which being conceived and born in sin, by reason thereof he is subject to the wrath of God and everlasting damnation, if his sins be not forgiven.

14. *Item*,<sup>2</sup> that, according to the doctrine of S. Paul, it is not

<sup>1</sup>For Hooper's opinions on the Sacraments see *Original Letters*, No. cclxi.

<sup>2</sup>For an earlier discussion concerning the use of the vernacular see "The Life of Thomas Bilney," Wordsworth, *Ecclesiastical Biographies*, II, p. 11.

1551-52] *Hooper's Articles for Glos. and Worcs. Dioceses* [XLIII

lawful for any man to sing or say in the Church in any kind of tongue other than such as the people shall be able to understand; and that it is not sufficient to speak or read in the English, or mother-tongue, but that there be due and distinct pronounciation, whereby all the people may have true knowledge.

15. *Item*, that the oblation of Christ once made on the Cross is a full satisfaction for all manner of sins, be they original, actual, present, past, or to come, to all men believing in the same sacrifice; and that there is not other means, propitiation, redemption, satisfaction, or sacrifice for sin.

16. *Item*, that it is not necessary that the ceremonies of the church should be one everywhere, and at all times used and frequented; but that they may be lawfully changed and altered, according to the diversity of time and manner of centuries, so that there be nothing done or made contrary to the Word of God; and that all those which willingly or openly withslanders do violate and break any ceremonies made and approved by the King's Majesty's authority are to be esteemed and taken as persons that do offend against the common order of the church and the magistrates, wounding the conscience of their weak and sick brethren, so that other thereby may have occasion of tumult and sedition, and therefore worthy of rebuke and punishment: not that we think or put any religion or honour of God in them, but as far as they serve to a political order or edification, we judge and acknowledge them profitable.

17. *Item*,<sup>1</sup> that it is not lawful for any manner of person of his own private authority to take upon him to preach the Word of God, or to minister His Sacraments openly, unless the same be lawfully called or sent; and those do we think only lawfully called and sent, which are called and sent of God, whose calling and sending ought to be known either by manifest signs and tokens out of heaven, or else by such men unto whom appertaineth (by office) to appoint and send forth ministers unto the Lord's vineyard and church. Also we do

No. 31.  
Ryl Injcts  
(1547).

<sup>1</sup>For Hooper's opinions on the ministry see "The Confession of John Hooper's Faith" (*Later Writings of Bishop Hooper*, p. 87). Compare No. 14 Ridley's Injunctions for London (1550) and note.



XLIII] *Hooper's Articles for Glos. and Wores. Dioceses* [1551-52  
condemn all manner of simony in all kinds of ministers and  
orders of the ecclesiastical ministry. We understand by the  
ministry and know it not by the name alone, but by the work  
and administration in it, to the edifying of the church and  
body of Christ, by the faithful administration of God's word  
and His Sacraments, according unto the commandment of  
Christ; from the which if any minister cease, he leaveth to  
be a minister, and should not be taken for such one.

18. *Item*, even as all vain and unadvised oaths are of  
Christ and His apostle St James forbidden unto all Christian  
men, even so it is lawful for all men, at the command of the  
magistrate or otherwise, in the cause of faith and charity to  
swear, so that (according to the mind of the prophet) it be done  
in judgement, justice, and verity.

19. *Item*, that we ourselves cannot anything rule or work,  
without the grace of God to prevent us, and work together  
with us.

No. 20. Ridley, *op. cit.* 20. *Item*, Christ in the substance of our nature took flesh of  
the substance of the Virgin Mary without the seed of any  
man, like unto us in all things, except in sin, from the which  
He was clear and void, as well as in His body as in His soul:  
for He came to be a Lamb without sin, that with His own  
immolation and sacrifice He might take away the sins of the  
world: for, as St John saith, "There was no sin in Him," and  
on the other side, "If any of us shall say we have no sin in  
us, we shall seduce ourselves."

21. *Item*, that even as our Lord Jesus Christ would have  
His people of the Old Testament, so would He have them  
of the New, not only by doctrine to be brought unto a know-  
ledge of Him, but also all His gifts and promises to be sealed  
in them with certain sacraments, and with the same to be  
annexed unto the society of one godly people, so that they do  
receive them with faith. And further also, whereas He hath  
testified and witnessed His yoke to be light, so hath He in  
like manner instituted a small number of sacraments, which  
are as easy to be kept as they are most worthy in signification  
and (as St Austin' saith) most august and excellent; which we  
do see in baptism by the most sacred and holy name of the

<sup>1</sup>Ep. LIV ad Januarium.

1551-52] *Hooper's Articles for Glos. and Worcs. Dioceses* [XLIII  
Trinity, and the communion of the Body and Blood of  
Christ.

22. *Item*, that the Sacraments are instituted of Christ to be used, and not to be gazed upon, and that all they which shall worthily use the same with faith shall thereby receive the increase and confirmation of all the fruits of health and salvation.

23. *Item*, that the said Sacraments are not only signs and notes of the profession of Christian men, but also certain impressions or fruits of the grace and good-will of God towards us, which thing is made perfect in us, when inwardly the Holy Ghost worketh, that our faith may apprehend the thing that is signified by the word and the Sacraments.

24. *Item*, that the Sacraments are not of any force by virtue or strength of any outward work of the same (which of superstition is called *opus operatum*), but only by the virtue and means of the Holy Ghost working in the hearts of the doers and receivers by faith, lest that any man should trust or have confidence in the outward works.

25. *Item*, that the church of God is not to be contemned for certain evil persons annexed unto it, so that the things afore noted be observed, that is to say, true preaching and right use of the sacraments, with correction and discipline. For the malice of the minister cannot derogate or hurt the doctrine, verity, and majesty of God's word and the Sacraments, although when their malice and ignorance is known, they should be put from their office, for they ought to be found blameless in all their lives and conversation, having good report and testimony of all men, and therefore to beware of all such things as may cause them to be had in contempt as of riotous eating and drinking, of whoredom, of adultery unlawful games, dice, cards, and all other like; nor the time which they should of their bounden duty bestow in reading and studying of the Holy Scriptures, should be misspent in hunting, hawking, and such other vain pastimes, if they will be approved and allowed faithful ministers of Christ and His Church.

26. *Item*, that which is spoken of the Sacraments, that they were not instituted for a spectacle or wondering-stock, doth

evidently prove that they ought not to be kept or worshipped, or any other ways to be used than as Christ did institute them, who, speaking simply and plainly of baptism by these words, "Do ye baptize," said also of the bread and wine, "Take, eat and drink you all"; of the which words we learn that, as many as be present ought to communicate, or depart in the time of the administration.<sup>1</sup>

No. 11. Cranmer's Injcts for Cant. Cath. (1550) and note. 27. *Item*, that no man ought to receive the communion of the Body and Blood of Christ for another, neither yet one for many, but every man for himself; for no more doth the communion prevail, being taken one for another, than doth baptism. Wherefore the communion ought not to be kept or celebrated within the church, unless that the whole congregation<sup>2</sup> (or at least a good part of the same) do receive it.

28. *Item*, that such doctrines doth plainly approve that the popish Mass is a mere enemy against God's word, and Christ's institution; and albeit it doth retain certain lessons of the Holy Scriptures, yet it is nothing better to be esteemed than the verses of the sorcerer or enchanter, that be nothing more to be esteemed for certain holy words murmured and spoken in secret.

29. *Item*, that seeing that St Paul doth plainly say that the forbidding in marriage is the doctrine of devils, therefore it is not to be judged that the marriage of priests, bishops, or any other ministers of the church, shall be unlawful, but that the same is both holy and agreeable to God's word.

No. 10 Visitation Arts(c.1549). 30. *Item*, that the Supper of the Lord ought not to be kept or celebrated in any one church, but once in the day and that in one place only.

No. 9 Ridley's Injcts for London 31. *Item*, that the Catechism be read and taught unto the children every Sunday and festival day in the year, at one or two of the clock after dinner, and that they may be thereof

(1550) and note. <sup>1</sup>The First Prayer Book required those not receiving Communion only to "depart out of the choir."

<sup>2</sup>This does not mean those present who are dealt with in the preceding injunction, but all those belonging to the church: in a parish church, the parishioners; in a Collegiate Church, the College. At Geneva Calvin wished to have a weekly Holy Communion, but because "the bulk of the people" would not come oftener than four times a year he reluctantly consented to a quarterly celebration.



duly examined one after another by order; and that all other elder people be commanded to be present at the same.

32. *Item*, that, albeit that the consents of parties being free and not under the power of their parents doth make matrimony, yet nevertheless it is both meet and necessary that no man shall presume to confirm or solemnize the same before that he doth well and perfectly know the liberty of the parties, or else the parents' consent; and that there be had thereon lawful testimony and witness, confirmed by the knowledge of the magistrates, at all such times as the parties so contracted together shall be unknown; or, at the least, that the banns of matrimony be three times openly proclaimed by three Sundays in the parish-church, before that they be so married and coupled together.

Nos. 49 and  
50. Ridley's  
Arts for  
London  
(1550).

33. *Item*, that a Christian and brotherly admonition, correction, and punishment is lawful to be had by the word of God, and also excommunication against rebels and obstinate persons, which are not to be admitted unto any communion of the Sacraments or prayers before that they have openly reconciled themselves unto the church with public and open penance.

34. *Item*, that the King's Majesty of England is to be taken and known as the only Supreme Magistrate and power of the Church of England and Ireland, of all manner of persons, of what estate, dignity, or degree soever they be.

No. 1  
Ryl Injcts  
(1547).

35. *Item*, that the bishop of Rome hath not (nor by God's word or of right ought to have) any manner of authority, power, or jurisdiction within this realm of England and Ireland or any part of the same.

*Ibid.*

36. *Item*, that every man ought to give place and obedience unto the civil magistrates (being lawfully authorized) in all things so that they do command nothing that is contrary unto God and His law.

37. *Item*, that it is lawful amongst Christian men to exercise and use punishments and pains of death in certain offences, and also to bear weapons, and armies to go unto the wars withal, for the tuition and defence of his country, so that the same be done by the commandment of the King's Majesty, or by his lawful authority.



38. *Item*, for that as the cure and charge of the poor are chiefly commanded unto us by Christ, it is therefore very necessary that collections and gatherings should be had and made in every parish-church, whereby the poor of the same parish and other strangers may be relieved.

39. *Item*, that forasmuch as our Lord Jesus Christ, very God and very man, hath commanded and instituted but only two Sacraments in number, that is to say, Baptism and the Communion of His Supper, by the communicating whereof He would give Himself unto us, no man therefore ought to be so bold as once to invent or make any more. And albeit that the imposition of hands be tokens of the approbation of the ministers of the church, according to the example of the Apostles, yet it may not therefore be called a Sacrament by like reason as the other two Sacraments are.

No. 1.  
Ridley's  
Injets for  
London  
(1550) and  
note.

40. *Item*, that you do not read any such injunctions as extollet and setteth forth the popish mass, candles, images, chantries and such like.

No. 2. *ibid.*  
and notes.

41. *Item*, that none of you do counterfeit the popish Mass in kissing the Lord's board, washing your hands and fingers after the Gospel, or receipt of the Holy Communion, shifting the book from one place unto another, laying down and licking the chalice after the Communion thereof, blessing his eyes with the sudary thereof or paten, or crossing his hands with the same, holding up his forefingers and thumbs joined together towards the temples of his head after the receiving of the Sacrament, breathing on the bread or chalice, saying the Agnus before the Communion, shewing the Sacrament openly before the distribution of the same, or making any elevation thereof, ringing of the sacring-bell or setting any light upon the Lord's board.

No. 4. *ibid.*

42. *Item*, that you make no market of the Holy Communion by buying or selling the receipt thereof for money, as the popish Mass in times past was wont to do.

No. 5. *ibid.*

43. *Item*,<sup>1</sup> whereas in divers places some use the Lord's board after the form of a table, and some of an altar, whereby

<sup>1</sup>It is interesting to compare Ridley's and Hooper's order carefully. Ridley would have "the ministers and communicants in a separate place from the rest of the people." Hooper is careful to omit this. In his fourth sermon upon Jonas

1551-52] *Hooper's Articles for Glos. and Worcs. Dioceses* [XLIII

dissension is perceived to arise among the unlearned, therefore, wishing a godly unity to be observed in all our diocese, and for that the form of a table may more move and turn the simple from the old superstitious opinions of the popish Mass, and to the right use of the Lord's Supper, we exhort you to erect and set up the Lord's board after the form of an honest table decently covered, in such place as shall be thought meet, so that the ministers and communicants may be seen, heard, and understood of all the people there being present; and that we do take down and abolish all the altars or tables. Further that the minister in the use of the Communion and prayers turn his face<sup>1</sup> towards the people.

44. *Item*, that the Homilies be read orderly (according unto No. 7. *ibid.* the King's Majesty's Injunctions) every Sunday and holy-day without omission of any part thereof, so that no sermon be made upon any of these days.

45. *Item*, that the common prayer be had and used in every No. 8. *ibid.* church upon Wednesdays and Fridays, according to the King's Grace's ordinances, and that all such as conveniently may shall diligently resort unto the same.

46. *Item*, that none of you maintain the Six Articles, No. 10. *ibid.* bederolls, images, relics, rubric-primers, holy bread, palms, and note. ashes, candles, sepulchres paschal, creeping to the cross, hal-  
lowing of the fire or altar, and other such like abuses and superstitions, taken away by the King's Grace's most godly proceedings.

47. *Item*, that you do move the people committed under Nos. 11 and your charge to the often and worthy receiving of the Holy 12. *ibid.* and Communion, and not to walk or talk in the time of sermon, notes. communion, or common prayers, but rather to behave themselves godly and devoutly at the same; and to admonish the churchwardens to be diligent overseers in that behalf.

48. *Item*, that the churchwardens do not permit any buy- No. 13. ing, selling, gaming, outrageous noises, tumult, or other idle *ibid.* and note.

(*Early Writings*, p. 492) he recommended "that the magistrates should put both the . . . minister and the people in one place and shut up the partition called the chancel." The same sermon also contains his opinions on altars, which correspond with this article (*ibid.* p. 488).

<sup>1</sup>This is distinctly contrary to the First Prayer Book.

XLIII] *Hooper's Articles for Glos. and Worcs. Dioceses* [1551-52  
occupying of youth, in the church, church-porch, or church-  
yard, during the time of common prayer, sermon, or reading  
of the homily.

No. 8. 49. *Item*, that every one of you (having licence and autho-  
Ridley's Arts rity) shall preach every Sunday and festival-day; and that all  
for London those who have no licence or authority shall diligently pro-  
(1550) and cure some of their neighbours (which are authorized) to preach  
note. in their cures four times every quarter in the year at the least.

No. 20. 50. *Item*, that you be diligent in reading and studying  
Ryl Injcts holy Scriptures, according unto the King's Grace's Injunctions  
(1547). given unto you, so that the people committed unto your charge  
may thereby have consolation and comfort at your hands, and  
be truly instructed of the doctrine contained in God's holy word.

And as we have heretofore admonished you, even so we now  
eftsoons exhort and require you, and every of you, faithfully  
and diligently to observe and keep all and singular Injunctions  
and ordinances which shall be commanded unto you by the  
King's Majesty, or his Highness' authority.

FINIS

GOD SAVE THE KING.

*Responsio Reverendissimi sacerdotum  
Henrici Toloffi & Roberti Tounson...  
ad illos articulos Ioannis Hooperi*

..... (Hatverpiae, 1564)  
These two answers of Worcester answer  
19 Articles of Hooper which were ministered in  
1532. The articles are given in detail  
to differ from the 30 printed above.

XLIV

Hooper's Injunctions for Gloucester and  
Worcester Dioceses.

1551-52.

THESE Injunctions belong to the same visitations as the previous articles.

[Transc. *Later Writings of Bishop Hooper*, p. 130.]

*Injunctions given by John Hooper, bishop of Gloucester in his visitation in the year of our Lord God, one thousand five hundred and fifty-one, and in the fifth year of the reign of our Sovereign lord King Edward the Sixth, to be observed and kept of all parsons, vicars, curates and ministers, within the diocese of Gloucester.*

1. *First*, that they nor none of them teach, upon the pains of God's displeasure and the King's, any other doctrine, faith, prayer, or religion unto the people necessary for salvation, than such as they can duly, justly and manifestly prove out of the word of God.<sup>1</sup>

2. *Item*, that no man teach privately or openly the destruction, loss, and confusion of any of the two natures in Christ, but that they attribute with reverence and religion to each and every of them their due, proper, just qualities and conditions, and not to confound, mix, mingle, or attribute the qualities, conditions and properties due unto the Godhead of Christ, unto His humanity, nor the properties, nature, condition, or proportions of His humanity, unto His divinity; but reverently, and religiously to keep and hold, as a faith most catholic and godly, to be two divers natures, conditions, and properties in one Christ, which is both God and man, one in person and divers in qualities, conditions, and nature; the humanity to be in one

<sup>1</sup>See Hooper's "Answer to the Bishop of Winchester's Book" for his opinions on Holy Scripture (*Early Writings of Bishop Hooper*, pp. 105, 111).



XLIV] *Hooper's Injcts for Glos. and Worcs. Dioceses* [1551-52  
place always at one time, His Godhead to be in all places in  
every time.

3. *Item*, that every of them read and use the common prayers, lessons, Homilies, and such other service as is appointed for the people in the King's Majesty's book, plainly, distinctly, openly, treatably, solemnly, honourably, and devoutly, and in such sort, and such place of the church, as the people may best understand, hear, and learn, bear away, and follow the godly knowledge, learning and prayers there appointed. And also that the reverend and modest gesture, sober manner and fashion of the minister may provoke the people to a reverend honour and comely majesty to the word of God, so that they may with knowledge be brought to a love of the English form of prayer and honouring of God, as both God and the King's Majesty require and demand.

4. *Item*, that they do exhort by word and provoke by example of their doings the people to believe that God is better served in the congregation in the English tongue amongst English men, than ever He was or may be in Latin, whereas the people understandeth not what is said.

5. *Item*,<sup>1</sup> that for as much as both God and the King commandeth that the word of God, that teacheth knowledge, the law, the gospel, faith, charity, love, hope, fear, obedience, heaven, hell, salvation, damnation, sin, virtue, and all other duties of the Christian man, and the same is very godly, richly, virtuously and compendiously appointed and set forth in the King's Majesty's Book of Common Prayer, and both God and the King would all men be the partakers thereof, and that the Scripture of God should heal, help, succour and comfort as well the poorest as the richest, the unlearned as the learned, him that sitteth next the church door, or nearest the belfry, as him that sitteth in the chancel, or nearest the chancel door; I do therefore, in both their names, God's and the King's Majesty, straitly charge all and every curate, parson and vicar within this diocese, to distribute, give, shew, set forth, minister, and declare the most holy treasure of God's word set forth by the King's Majesty to all the people. And in case the chancel

<sup>1</sup> There is evidently some error or omission made by the copyist in the earlier part of this Injunction.

stand far from the people, or else by reason of rood-lofts, belfries or any such inclosure, the psalms spoken by the minister cannot be heard into the lowest part of the church, or else if the curate or minister have so small and soft a breast or voice that he cannot be heard into the lowest part of the church, that then every of them come into the body of the church, and there reverently, plainly, as is afore-spoken, see that all things be read in such sort, that all the people may understand the treasures and unspeakable riches of God's laws and promises. And then if they or any of them of the parish will be ignorant, their blood and damnation be upon their own heads, and the loss of their own souls be laid unto their own wickedness. I and you shall this way deliver our own souls, and discharge ourselves according to the trust and confidence that both God and the King's Majesty hath appointed us unto.

6. *Item*, that whereas the people of God cannot be instructed in the truth of His word except the parsons and curates that have the oversight of them be learned and exercised in the Testaments of God, the New and the Old, I do command, in the King's Majesty's name, that every parson, vicar and curate within this diocese, from this day forth, accounting from the day of this visitation unto the end of the year next following the date thereof, that they study every quarter of the year such books as I here in these injunctions appoint to be studied and learned; so without the book that every quarter unto me, or to mine assigns, they make rehearsal of the contents of every book in Latin or English: that is to say, the first quarter the Epistle of St Paul to the Romans; the second quarter the Book of Moses called Deuteronomy; the third quarter the Evangelist or Gospel of St Matthew; the fourth quarter the first Book of Moses called Genesis.

7. *Item*, that every parson, vicar, or curate, or other that serve cures within this diocese, four times in the year appear personally in their deanery before me, or my deputies, in such synods, councils, and assemblies as I will appoint for the determination of such questions and doubtful matters in religion as may happen to stand and be in controversy between men learned and them, and there to speak modestly, soberly and learnedly what they will, so that I in the mean time com-

Cf. No. 7.  
Shaxton's  
Injcts for  
Salisbury  
(1538).

No. 2.  
Bonner's  
Injcts for  
London  
(1542) and  
No. 20.  
Ryl Injcts  
(1547).

mand them not to dispute nor reason before the unlearned of any matters in religion but such as may be manifestly proved out of God's word.

No. 2. 8. *Item*, that every parson, vicar, curate and minister within  
 Ryl Injcts this diocese, without all excuses, make as many sermons them-  
 (1547) and selves, or by their assigns, in their parishes as is enjoined  
 No. 49. unto them by the King's Majesty and my last articles, as they  
 Hooper's will answer for the loss of the people; and in the same ser-  
 Arts mons to preach nor teach any doctrine or learning as may be  
 (1551-2). plainly, truly, openly and manifestly proved out of the word  
 No. 18. of God.  
 Bonner,

op. cit. 9. *Item*,<sup>1</sup> that every parson, curate and vicar cause all such persons, men or women, that shall come to the communion, before the receiving of it, to make a rehearsal of the Ten Commandments, of the Articles of our Faith, and then to make the general confession<sup>2</sup> of sins set forth in the King's Majesty's Book of Common Prayer; and, that confession of sins made, to pray the Lord's Prayer in English, called the *Pater Noster*. And if it happen there be so many communicants that all cannot one after another make rehearsal of the Commandments, the Articles of our Faith, and the *Pater Noster*, then the curate or minister to read out of the twentieth chapter of Exodus the said Commandments, word for word as they be written there, treatably, plainly, distinctly, openly, and reverently, and so point and mark the sentences that the people may say them after him, and likewise the Creed, the *Pater Noster*, and the general confession, that is set forth in the King's Majesty's book; so that the people may receive the Holy Communion and Sacrament of Christ's death and passion with profit, gain, and commodity of grace and fervour from God, which cannot be where the receivers lack the true knowledge of God, hatred of their sinful self, and the purpose and intent never to sin again.

10. *Item*, that every parson, curate, and minister teach the

<sup>1</sup>This method of preparing the parishioners for Communion is purely a diocesan arrangement for securing that the parishioners had the knowledge required by the Royal Injcts of 1547 and the Prayer Book before receiving Communion.

<sup>2</sup>The confession in the Communion Office.



1551-52] *Hooper's Injcts for Glos. and Worcs. Dioceses* [XLIV  
Ten Commandments of God out of the twentieth chapter of  
Exodus, as they stand there, and no otherwise, not taking one  
word, letter or syllable from them, but in all things to follow  
in this case the Book of God.

11. *Item*, whereas knowledge of the Ten Commandments,  
the Creed, and the *Pater Noster* lacketh in such as be of dis-  
cretion, there lacketh also God's grace and favour, as well in  
the parson, vicar, and curate, as in the parish and people: for  
eschewing and avoiding whereof every curate, parson, and  
vicar—as they will answer unto God and the King's Majesty  
—shall upon every Christmas-day, Easter-day, Whit Sunday  
and the first Sunday in September, cause half his parish before  
noon, and the other half in the afternoon, to make open con-  
fession of the Ten Commandments, the Articles of the Faith  
and the *Pater Noster* in English: so that by this means, if  
curates be diligent, the people may come to the knowledge  
of God in Christ, of which if they be ignorant of negligence  
or contempt, they cannot be saved.

12. *Item*, that the parsons, vicars, and curates shall diligently  
exhort the multitude of their parishioners to use the communion  
and sacrament of Christ's precious Body and Blood, and not to  
permit in any wise one neighbour to receive for another, as it is  
commonly used in this diocese; for when he that should  
receive it himself, by order of the king's law<sup>1</sup>, is not disposed  
to receive, he desireth his neighbour to receive for him, which  
is contrary to God's word.

No. 11.  
Ridley's  
Injcts for  
London  
(1550).  
No. 27.  
Hooper,  
*op. cit.*

13. *Item* that every parson, vicar, curate, or minister exhort  
and charge the churchwardens of every parish to take diligent  
heed to the talk and behaviour of the people, that nothing be  
spoken to the hindrance and slander of God's word, to the  
disobedience of the King's Majesty, or any of his officers, and  
that no unchaste or ungodly life be used, and that the church-  
wardens every quarter present such faults as shall happen to  
be found and known in any of the said causes, unto their  
curate or minister, to present them unto me, or to mine  
officer, four times every year, as duly as they would do at the  
bishop's visitation; that such faults and evils by reason of long

No. 52.  
Cranmer's  
Arts for  
Cant. (1548).

<sup>1</sup>This is an interesting use of the word "law" to describe the sixth rubric  
after the Order for the Holy Communion in the First Prayer Book.



continuance and use fall not into custom, whereby the punishment thereof must needs be the more grievous to the offender, the pains of the judge were troublesome, and the ire and vengeance of God more kindled against the people among whom these offenders live unpunished, as the word of God plainly sheweth us it doth and will do, until the evil be removed.

14. *Item*, that every parson, vicar, curate, and minister without all excuses, at the beginning of the quarter exhort such men as be already sworn before me at my visitation, with the churchwardens, to take heed diligently of the manners and conditions of the parishioners; and so by writing deliver, or cause to be delivered, every quarter unto me, or to mine officers, all such faults and transgressions as shall be committed by any of them that shall be done contrary to God's laws and the King's, in any unhonest life or false religion; that I may in time take such order, as God may have His honour, the King's Majesty his reverence, and the people of God their quietness, which cannot be where sin doth reign unpunished.

15. *Item*, that ye be diligent and careful yourselves and also exhort the church-proctors and wardens, with all other that be appointed for the continuance and preservation of true religion and godly conversation in your parishes among the people, that no man or woman maintain openly or privately, by talking, reading, preaching, disputation, argument, or other reasoning, the defence of transubstantiation of the bread and wine in the Sacrament of Christ's precious Body and Blood, and corporal, fleshly, bodily, or real presence of Christ's Body in the Sacrament, any use or necessity of masses, prayers unto Saints, purgatory, pardons, indulgence, beads, images, or such other superstition as is most justly condemned by God's word and the King's Majesty's authority.

No. 10. Hooper, *op. cit.*  
No. 9. Visits Arts (c. 1549).  
No. 59. Ridley's Arts for London (1550) and note.

16. *Item*,<sup>1</sup> that you exhort your parishioners and such as be under your cure and charge for the ministry of the church, to take down and remove out of their churches and chapels, all

<sup>1</sup>This instigation to the parishioners to the gutting of the parish churches marks the growth of Puritanism. Nothing was to be left but the bare walls, even altar steps and footstools are not spared. The only exception that is made is in favour of private pews. Hooper was fond of comparing "partitions" to the "Veil and partition of the temple of the old law" (*Early Writings of Bishop Hooper*, p. 492).

1551-52] *Hooper's Injcts for Glos. and Worcs. Dioceses* [XLIV

places, tabernacles, tombs,<sup>1</sup> sepulchres, tables, footstools, rood-lofts, and other monuments, signs, tokens, relics, leavings, and remembrances, where such superstition, idols, images, or other provocation of idolatry have been used. And also that ye take away all the greis, ascenses, and upgoings that heretofore went to any altar within your churches or chapels: and to take down all the chapels, closets, partitions and separations within your churches whereat any mass hath been said, or any idol, image, or relic used to be honoured: and so to make the church and house appointed to serve God in without closures, imparting, and separations between the ministers and the people, to avoid all Mosaical and Jewish imperfection, and such typical separation as shewed Christ yet to come, and not already now come and past, as touching the imperfection of the law. Provided notwithstanding, that in case any honest man of what estate so ever he be, that hath a seat within the church for his quietness, for himself and his to hear the common prayer, that it stand, and no man meddle with it, except it were before a secret and appointed place to do idolatry in: then if any man will use it as a seage or seat, to take down from the higher place and also round about it, as many things as heretofore have served and been as a help unto idolatry.

Nos. 56-58,

17. *Item*, that ye neither suffer nor permit any Latin primers,<sup>2</sup> beads, images, relics, or any other monuments of superstition in your parishes, as well to avoid them in the churches as in private houses. And in case ye know any man or woman, being the King's subject, within this shire, that do use maintain or keep secretly or openly any such images, beads, Latin primers, relics or others, that charitably ye admonish them to put them away, and to destroy them; if you cannot cause them so to do, to advertise me of their obstinacy and contempt of God's laws and the King's Majesty's, by the which they are condemned and abolished most justly.

6-7. Cranmer, *op. cit.* and notes.

No. 9.  
Visitn Arts  
(c. 1549) and  
note 6.

<sup>1</sup>"Images upon tombs" were specially exempted from the general destruction by 4 and 5 *Edward VI*, c. §6. At any rate, this implies that "tombs" were to remain, but Hooper seems to have regarded even monumental effigies as superstitious.

<sup>2</sup>All primers, Latin and English, except those set forth by Royal authority, were forbidden to be used or retained anywhere in the kingdom by 3 and 4 *Edward VI*, c. x, §1. Compare No. 30 Ridley's Arts for London (1550).

XLIV] *Hooper's Injcts for Glos. and Worcs. Dioceses* [1551-52

18. *Item*, that the curate or minister, with the advice and consent of the whole parish, shall agree upon one certain hour as well for saying of the Morning prayers upon the Sundays and other holy-days, as also the Evening prayers, appointed and set forth in the King's Majesty's Book of Common Prayer: and so the most convenient hour agreed upon to be observed and kept, that all the parish may come thereunto except they have just occasion and causes to the contrary, so that from henceforth none of the parishioners break, violate, contemn, and neglect the common prayer upon the Sundays and other holy-days as hitherto they have done.

19. *Item*, that from henceforth in no parish in the diocese shall the bells<sup>1</sup> be rung to noon upon the Saturdays or other holy-days<sup>2</sup> even, nor at evening to curfew<sup>2</sup> (as it was called) nor yet in the time of service in the church,<sup>3</sup> for the oppressing of the sound of the minister that readeth the word of God; but before service, as well in the morning as at even, to warn the people by as many peals or ringings as they think good; and in case there be any pause between the Morning Prayer and the Communion, then, to advertise and signify unto the people of the ministration of the Holy Sacrament, to toll one bell, such as the parish shall think most meet and convenient.

No. 12. 20. *Item*,<sup>4</sup> that there be no noise, bruit, walking, talking, Ridley's or jangling, or any other unquiet behaviour in the church in Injcts the time of service, nor none to remain in the churchyard or for London at home in their houses, to be absent from such prayers and (1550). holy use of the sacraments as there shall be used upon such days as be appointed to serve God, both by His word and the King's Majesty's commandment.

<sup>1</sup>The "Ave" or "Angelus" bell was silenced by No. 16 Second Ryl Injcts (1538).

<sup>2</sup>Wriothesley records (*Chronicle*, II, p. 49) that in May, 1551, orders were given in London "that no day bells should be rung in the mornings nor no curfews in the night from the Feast of Pentecost next until they had further warning from the Lord Mayor, but only to ring to Mattins and Evensong and burials."

<sup>3</sup>Bells during the service were silenced by No. 23 Ryl Injcts, 1547 (see above) except one before the sermon. Hooper's order, no doubt, was mainly directed against the Sacring-bell rung at Consecration.

<sup>4</sup>See the seventh Rubric at end of the 1549 Communion Office.



1551-52] *Hooper's Injcts for Glos. and Worcs. Dioceses* [XLIV

21. *Item*,<sup>1</sup> that there be no markets kept or used upon the Sabbath-days<sup>2</sup> in the time of service within the church, church-yard or parish. But in case the need and necessity of the people so require to have such things as upon the Sunday are to be sold, that they buy and sell for their needs, upon the same day before, after, or between the hours appointed to serve God in upon the same day; so that in the time of service the churchwardens shall cause all men, both buyers and sellers, to cease and give over their business in buying and selling, and to charge them to hear God's word and service for that time and hour. No. 13. *ibid.*

22. *Item*, that all parishioners do duly and truly consent and pay their clerks their wages, as heretofore have been accustomed, as well for his pains in keeping clean the church, ringing the bells, and serving the minister in his godly order now appointed by God, and set forth by the King's Majesty, as they did before in the time of papistry and superstition. No. 5. *Injcts for Doncaster (c. 1548) and note.*

23. *Item*, that from henceforth there be no knells or forth-fares<sup>3</sup> rung for the death of any man; but in case they be sick or in danger, or any of their friends will demand to have the bell<sup>4</sup> toll while the sick is in extremes, to admonish the people of their danger, and by that means to solicitate the hearers of the same to pray for the sick person, they may use it. And then if the person die for whom the bell tolled, and to give warning of his death, to ring out with one bell it may be sufficient.

24. *Item*, that there be no man within the parish that use to keep open any tavern, alehouse, tap-houses, or any such No. 25. *Ridley's Arts for London (1550).*

<sup>1</sup>See Hooper's *Declaration of the Ten Commandments (Early Writings*, p. 346).

<sup>2</sup>This is an early instance of the misuse of this term as the equivalent of Sunday.

<sup>3</sup>Another name for the passing bell.

<sup>4</sup>Almost the earliest mention of bells in England is connected with the passing bell, rung when a soul was departing from this world. Bede records this in connexion with the death of St Hilda (H.E. iv, 23). It was the custom to ring this passing bell either by night or day as necessity demanded. The number of strokes conveyed to the hearers the age, condition, etc., of the dying or dead person. This custom still survives in some places in England. It is interesting to note that Hooper's order prepared the way for a similar provision in Elizabethan official documents.



banqueting places upon the Sundays and holy-days at the time of service before noon, or after noon, but for such as travel by the way and must for the necessities of their journey be relieved. But such as be of the town, village, or country near about, to be kept from such drinking and abuse of the Sabbath day, according to the law of God and the King's Majesty's.

No. 82.  
Cranmer,  
*op. cit.* 25. *Item*, that every minister diligently exhort and teach the parishioners that all privy and secret contracts be forbidden by God's laws, and not to be used among Christian people, not only because it dishonoureth the means and entrance into Christian marriage, offendeth the parents and such as of duty have the tuteal and governance of the parties so contracted, but also for the most part causeth much dishonest and unchaste life, with such difficulties and pains to bring the parties (privily contracted) together in matrimony, as not only the judge shall suffer troubles, but also sundry times many that have privily given faith of marriage openly deny the same, to their great danger and hurt of conscience, and such as be by their honest exhortation at the first content to marry wax weary of their doings and repent within few days. Therefore it is the duty of all godly men to dissuade, as much as in them lieth, all men and women from such privy and secret contracts.

26. *Item*,<sup>1</sup> that all curates and ministers exhort and provoke their parishioners, and especially the rich men, four times every year at the least, to make and have in a readiness their last wills and testaments, whilst they be in health and of perfect memory, that when sickness cometh they may be occupied only about such things that appertaineth to them that must or be like to depart out of this world. And in their so doing they shall not only have quietness of mind, but also advisedly bestow and bequeath their lands and goods to whom they lust, and be an occasion of great quietness and peace between such as many times fall at strife and contention about the goods of the dead, for lack of a good and perfect will made whiles the owner of the same lived.

<sup>1</sup> "But men must be oft admonished that they set an order for their temporal goods and lands when they be in health."—Rubric in office for the Visitation of the Sick, 1549.

1551-52] *Hooper's Injcts for Glos. and Worcs. Dioceses* [XLIV

27. *Item*, that when any persons be contracted and faithed together in matrimony, either by two or three records out of the congregation, or else openly proclaimed in the church by banns, after the godly laws of the realm, that the same persons be compelled with all convenient speed to marry openly in the face of the church, and the persons contracted cohabituate nor dwell together before the matrimony be solemnized.

28. *Item*, that when any glass windows within any of the churches shall from henceforth be repaired, or new made, that you do not permit to be painted or portrayed therein the image or picture of any saint; but if they will have anything painted, that it be either branches, flowers or posies<sup>1</sup> taken out of Holy Scripture. And that ye caused to be defaced all such images as yet do remain painted upon the walls of your churches, and that from henceforth there be no more such.

29. *Item*, that ye make certificate and advertisement unto me truly and faithfully how many times in the quarter ye leave the King's Majesty's Act of Parliament<sup>2</sup> that I delivered unto you, for the keeping of the people in peace quietness and obedience, unread upon the Sundays; and what be the causes ye so leave them unreaden, contrary to the King's Majesty's commandment.

30. *Item*, that there be provided in every church within this diocese a Bible of the largest volume in English, the Para-

No. 28.

Ryl Injcts  
(1547)  
and note.

Nos. 7, 29  
and 13. *ibid.*

<sup>1</sup> Mottoes.

<sup>2</sup>In November, 1549, a severe measure was passed against unlawful assemblies (3 and 4 *Edward VI*, c. v). This did not effect its object, and in May, 1551, the King sent a letter to Cranmer complaining that many seditious persons "stir up unlawful assemblies and commotions." With this letter there was enclosed "the books of an Act of Parliament made and established in the third year of our reign, for the containing of our subjects in quiet and good order, and the suppression of the rebellion, if at any time any should happen to be practised or begun within this realm. Wherefore we require and straitly charge and command you, to give substantial order throughout all your diocese that within every parish church within the same the said act may be openly and distinctly read by the parson or curate to the parochians every Sunday, or second Sunday at the least, at such time in the morning as the assembly of the said parochians is most frequent, to the intent that they may be from time to time admonished of their duties, and of the peril that shall ensue to them that shall devise or attempt anything contrary to the said act" (Cranmer, *Remains*, p. 530). This letter was sent to all the bishops.

XLIV] *Hooper's Injcts for Glos. and Worcs. Dioceses* [1551-52  
phrases of Erasmus upon the New Testament in English, a  
box or a chest for the poor, and a chest to keep the book  
wherein is to be written the names of such as die, be chris-  
tened, and married, according to the King's Majesty's com-  
mandment heretofore given unto [you] in this behalf, as ye  
will avoid the danger of his Majesty's laws.

31. *Item*, that whereas the Almighty God for the sins and  
wickedness of the people, the neglecting of God and His  
word, the contemning of the King's Majesty and his laws,  
hath now in these days extended His wrath against us, and  
poured His strange plagues<sup>1</sup> of sudden death almost upon the  
whole realm, the like thereof hath not been heretofore seen,  
the appeasing thereof cannot other ways be had than only by  
amendment of life, with fervent and earnest prayer unto God  
from the bottom of our hearts; wherefore I will, and in both  
their names, God's and the King's Majesty's, straitly charge  
and command you, that every curate or minister within this  
diocese do exhort, and in likewise straitly charge and com-  
mand, in the King's Majesty's name, that of every house  
within your parish one at the least do resort unto the temple  
or church every Monday, Wednesday and Friday; and there  
all the congregation being assembled, godly, religiously, and  
devoutly pray together from the bottom of their hearts the  
common prayer set forth in the King's Majesty's book, with  
also diligent study of the amendment of their lives, that by  
this means (if it be possible) we may provoke God the sooner  
to withdraw His wrathful ire and displeasure from us, and to  
accept and take us into His fatherly and gracious favour again;  
and that ye fail not hereof as ye will not avoid the indignation  
and judgement of Almighty God, but also the contempt of the  
King's Majesty's most godly will and pleasure, according unto  
his gracious letters<sup>2</sup> directed unto me and others in that behalf.

<sup>1</sup>In the summer of 1551 England was swept by the "sweating sickness," which proved especially fatal in London. Hooper and his family were attacked by it (*Original Letters*, No. XL).

<sup>2</sup>On July 18, 1551, a letter was sent "to the Bishops, on occasion of the sweating sickness," ordering them to "use all diligence . . . to persuade the people to resort more diligently to common prayer," and "to refrain their greedy appetites from that insatiable serpent of covetousness . . . for the which God . . . hath . . . poured out this plague upon them" (Cranmer, *Remains*, p. 531).

## XLV

# Hooper's Interrogatories for Gloucester and Worcester Dioceses.

1551-52.

THESE two sets of questions—twenty-eight concerning the people and sixty-one concerning the clergy—belong to the same visitations as the preceding Articles and Injunctions. Although separately numbered in the Visitation Book, they are here printed together and considered as one document for the convenience of reference.

[Transc. Hooper, *Later Writings*, p. 140.]

*Interrogatories and demands of the people or parishioners and their conversation to be required and known by the parsons, vicars, and curates.*

1. *First*, whether they be diligent, willing, and glad to hear and learn the commandments of God, the Articles of the Christian Faith, and the Lord's Prayer called the *Pater Noster*. No. 9.  
Hooper's  
Injcts  
(1551-52).

2. *Item*, whether they be glad to know and learn to come to the right knowledge of the Sacraments of Christ, the Supper of the Lord and Baptism, and use the same religiously, and at such times as the laws of the realm appoint them to be used.

3. *Item*, whether they come to the Church upon the Sundays and other days appointed to hear the word of God, to learn their duties to God and their King, and to obey them both. No. 20. *ibid*

4. *Item*, whether they talk, walk, molest, unquiet, or grieve the minister, whiles he is at the Divine Service, within the Church or churchyard, with any noise, brute cries, clamours, plays,<sup>1</sup> games, sports, dancing, or such like. *Ibid.*  
No. 17.  
Bonner's  
Injcts for  
London  
(1542).

<sup>1</sup> All plays were prohibited by a proclamation dated August 6, 1549, but this prohibition lasted only a few weeks (Dixon, III, p. 123, note). After this, there seems to have been no hindrance until August, 1553 (*Acts of Privy Council*, IV, p. 426).



No. 9. 5. *Item*, whether they can say their Commandments, Creed and *Pater Noster* in English, and whether they presume to receive the Communion before they can say it, or whether any of them neglect or disdain to learn them.

Hooper,  
*op. cit.*

No. 20. *ibid.* 6. *Item*, whether any of the parish do refrain, absent, or keep himself from such service in the church, and such sermons as is made there without lawful cause.

No. 9. *ibid.* 7. *Item*, whether there be any that doth disdain, being thereunto required by the minister, to make a confession of his faith, or will not himself, nor suffer his or their servants and children to learn upon the holy-days their Catechism and faith, according to God's laws and the King's.

8. *Item*, whether any of them that were diligent hearers and comers to the Mass and Mattins in times of papistry and superstition, that now be slow comers to the Holy Communion and the Common Prayer set forth by the Word of God and the King's Majesty's authority.

9. *Item*, whether any of them elevate<sup>1</sup> and oppress, hinder or slander, extenuate or diminish the service and honouring of God now used and commanded; exalt, praise, and prefer, alloweth and defendeth the service that was used before.

10. *Item*, whether any of them refuse their own parish, and frequent and haunt other, where as the Communion is more like a Mass than in his own; or whether he taketh the Communion where as he knoweth his faith shall not be examined; or marry where as he knoweth no man shall be to forbid it, as it should have been perchance if he had not married out of his own parish.

No. 18. 11. *Item*, whether the midwives at the labour and birth of any child do use any prayers or invocations unto any saint, saving to God in Christ, for the deliverance of the woman; and whether they do use any salt, herbs, water, wax, cloths, girdles, or relics, or any such other like thing or superstitious means, contrary to the word of God and the laws of the realm.

Shaxton's  
Injects for  
Salisbury  
(1538) and  
note.

12. *Item*, whether any midwife refuse to come to any woman labouring of child for religion's sake, or because she

<sup>1</sup>Make light of.

1551-52] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [XLV is wife unto a minister of the church, that hath married and doth marry by God's laws and the King's.<sup>1</sup>

13. *Item*, whether there be any man that railleth, speaketh uncharitably, or calleth any minister's wife whore, or detest and abhor their companies; and so when as they should come to the church to leave sin and augment charity, for lack of grace and knowledge they increase in sin, and decay all love.

14. *Item*, whether there be any common drunkards, swearers, adulterers, lecherous men, peace-breakers, tale-tellers, slanderers of the higher powers, and seditious to the King and his proceedings, and murderers of the neighbours' good names. No. 4. Ridley's Arts for London (1550).

15. *Item*, whether any man do occupy any such Primers or books of prayers in Latin as be forbidden by the laws of the realm, or any beads, knots, relics, or any such other superstition, or whether any man pray in the church his private and own prayer whiles the Common Prayer is a-saying, to the trouble and hindrance of the understanding thereof. No. 17. Hooper's Injcts (1551-52) and note.

16. *Item*,<sup>2</sup> whether any of them for malice, hatred, or for religion, detract or withdraw any part of their duties, tithes and offerings commanded by God's laws and the King's to be paid for the finding and sustentation of the minister.

17. *Item*, whether any of them occupy to his own use any of the church-stock, plate, vestments, bells, or any other, or do alienate the same, contrary to the laws of the realm. No. 53. Cranmer's Arts for Cant. (1548).

18. *Item*, whether the churchwardens<sup>3</sup> make truly every year their account, according to the receipt of their gain and trust that the parish putteth in them.

19. *Item*, whether any man withholdeth any legacies or bequests from any man, contrary to the will of the dead man and his testament. No. 84. *ibid.*

<sup>1</sup> See note on No. 85 Cranmer's Arts for Canterbury (1548). The children of priests were legitimized by 5 and 6 *Ed. VI, c. 12* (1552), as it had become common to say that priests' marriages were only made legal for the eschewing of greater inconveniences and evils, and that the children of such marriages were to be accounted bastards rather than lawfully born.

<sup>2</sup> The Henrician statute (1535) for the payment of "tithes, offerings and duties" was enlarged and confirmed by 2 and 3 *Ed. VI, c. 13* (1548). On the subject of "Offerings." See Sturge, *Points of Church Law*, p. 44.

<sup>3</sup> See p. 120.

20. *Item*, whether the parish honestly repair and keep the church and churchyard, so that in the one the people may quietly, easily, and without storms hear the word of God, and in the other the dead bodies may reverently be buried, and so kept under the ground.

No. 21. 21. *Item*, whether upon the holy-days there be kept in  
Hooper, the church or churchyard any market, buying or selling,  
*op. cit.* with such doings as becometh neither the day nor the place.

22. *Item*, whether the people come in due time upon the holy-days and Sabbath days to hear their service appointed by the Word of God and the King's Majesty's laws of this realm.

23. *Item*, whether the table for the Communion be decked or apparelled behind and before,<sup>1</sup> as the altars were wont to be decked; and whether the table stand in such a place as the people may most conveniently hear the godly psalms and prayers said by the minister at the time of service and the Communion.

24. *Item*, whether any man speak irreverently of God the Father, the Son, and the Holy Ghost, or mock or scorn at the word, laws and promises of God.

No. 30. *ibid.* 25. *Item*, whether there be in the church a Bible of the largest volume and the Paraphrases upon the New Testament in English; and whether they be placed in some convenient place of the church, so that everybody may come to the same at time convenient.

26. *Item*,<sup>2</sup> how many priests within this deanery have subscribed unto the articles that I put forth unto them.

<sup>1</sup> "The altar was veiled by a hanging before it, called the nether front, and there was against the wall behind and above a similar hanging known as the overfront, dossal, or reredos. At each end of the altar hung a curtain either between tall pillars or columns, or from a rod jutting out from the wall at the back. These curtains were called riddells or costers" (Atchley in *Essays on Ceremonial*, p. 6).

<sup>2</sup> That is the fifty Articles printed above. Hooper, in Dec., 1549, wrote to Bullinger that Cranmer required all preachers and lecturers to subscribe certain articles of religion before being licensed (*Original Letters*, No. xxxvi). This commended itself to Hooper, who adopted a similar qualification, and required all his clergy to sign his own set of articles. In the first year all went well, but in the second year, 1552, when he used the same articles and again required subscription, two of the canons of Worcester, Joliffe and Johnson, refused to



1551-52] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [XLV

27. *Item*, that every one of you, being a parson, vicar, or curate, do present how long you have been so, who is the patron of your benefice, and how many you have that doth receive the Communion; and what is the value thereof.

28. *Item*,<sup>1</sup> that every one of you do make payment of your tenths and subsidies due unto the King's Majesty either to the Lord Bishop, or unto such as he shall appoint.

*Interrogatories and examinations of the ministers and of their conversation to be required and known by the parishioners.*

29. *Item*, whether your minister be parson, vicar, or curate, and how long he hath been so.

30. *Item*, if he be parson or vicar whether he be resident or not; and if he be not resident, what is the cause he is not resident, and whether he have left for him in his absence a sufficient and lawful minister to discharge his cure.

No. 6.  
Ryl Injcts  
(1547) and  
note.

sign, and he reported them to the Council (*Later Writings*, p. xix). He was slow to learn by experience the futility of such a test, but undeterred, he resolved to be more severe. "For the love of God," he wrote to Cecil in July, 1552, "cause the Articles [*i.e.*, the Forty-two of 1553], which the King's Majesty spoke of when we took our oaths to be set forth by his authority. I doubt not but they shall do much good: for I will cause every minister to confess them openly before their parishioners. For subscribing privately in the paper I perceive little availeth; for notwithstanding that, they speak as evil of good faith as ever they did before they subscribed" (*Ibid.* p. xviii). All this is interesting in the light of succeeding struggles about clerical subscription.

<sup>1</sup>Before the Reformation the firstfruits of the occupier's first year's income of any benefice whatsoever, and the tenth of his income for every future year during his occupancy, were paid to the Pope. These firstfruits and tenths were transferred to the Crown by 26 *Henry VIII*, c. 3. They were fixed according to the values of the benefices in the *Valor Beneficiorum*. This Act was confirmed by 2 and 3 *Edward VI*, c. 20 (1549). It was repealed by 2 and 3 *Philip and Mary*, c. 4, which, however, did not restore them to the Pope: The Crown renounced divers revenues of the Church which had come into its possession, and it was enacted that Pole should appoint a certain number of the clergy to receive all tenths, etc., and apply them to various "godly intents and purposes to be done within this realm" (in other passages "within this realm and dominions of the same," and "this realm and the other dominions thereto belonging"). Firstfruits and tenths were restored by Mary to the Church and not to the Pope. The Edwardine Act was revived by 1 *Elizabeth*, c. 4. These payments henceforth continued to be made to the Crown till the reign of Queen Anne, who again restored them to the Church, and instituted Queen Anne's Bounty.



xlvi] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [1551-52

- No. 6. Cranmer, *op. cit.* 31. *Item*, whether all such images as heretofore hath been in the temple be burned and destroyed.
- No. 9. Visitn Arts (c. 1549). 32. *Item*, whether all relics and pieces of relics as before were kept, and (*sic*) yet remain in any parish or parishioner or not, or whether all imagery be clean taken out of the church.
- No. 41. Hooper's Arts (1551-52). 33. *Item*, whether the Communion be used in such place and after such sort, as most varieth and is distant from the popish Mass.
34. *Item*,<sup>1</sup> whether the curates do plainly, distinctly, and religiously speak and pronounce aloud, that every man may hear, what is contained in the King's Majesty's Book of Communion.
- No. 31. *ibid.* 35. *Item*, whether the curates do weekly teach and hear the youth of the parish their Catechism.
36. *Item*,<sup>2</sup> whether any of them have sung or said any Mass since the time it was justly abrogated by the King's Majesty.
- No. 10. Ridley's Injcts for London (1550). 37. *Item*, whether any of them have or do preach any doctrine to vouch and maintain purgatory, pardons, auricular confessions,<sup>3</sup> praying unto saints, the false and usurped

(1550) and notes. <sup>1</sup>At Whitsuntide, 1550, Bucer wrote to Calvin, "Sometimes too many of the parochial clergy so recite and administer the service, that the people have no more understanding of the mysteries of Christ than if the Latin instead of the vulgar tongue were still in use" (*Original Letters*, No. ccliii). He also in his *De Regno Christi* wrote that "the sacrificers recite it so indistinctly that it cannot be understood, although it is in the vulgar tongue" (*Scripta Anglicana*, p. 60).

<sup>2</sup>The First Prayer Book came into use not later than June 9, Whit-Sunday, 1549; but on July 23, 1549, the Council wrote to Bonner complaining that the new Service Book was in many places in the realm unknown, or unused (Cardwell, *Doc. Ann.* 1, p. 78). Strype concludes that this letter was sent to all the bishops (*Ecc. Mem.* 11 i, 212). Bonner, however, took little notice, and when he was examined before a special Commission, in Sept., 1549, one of the charges against him was "that ye know . . . that certain parsons within your diocese . . . have heard, been at, or celebrate Mass . . . in the Latin tongue . . . after the old rite and manner."

In 1550 Stumphius, writing to Bullinger, records that at Oxford, a priest was imprisoned for celebrating Mass (*Original Letters*, 11, No. ccxxiii).

<sup>3</sup>The Lateran Council of 1215 made confession to the parish priest compulsory once a year. Among the *Ten Articles* of 1536 (Burnet, iv, p. 272) there was one on the Sacrament of Penance. It followed the scholastic line and

power of the bishop of Rome, holy water, holy bread, palm ashes, beads, or such other like, as justly by God's holy Word are condemned and taken away by the King's Majesty's authority.

No. 3.  
Cranmer,  
*op. cit.*

38. *Item*, whether any parson, vicar or curate do teach privily with secret persons, or openly with many, any doctrine, reasons, or persuasions that should cause the people divided Penance into the three divisions of contrition, confession and amendment. Confession to a priest is defended. The people are to be instructed "that in no wise they do condemn this auricular confession which is made unto the ministers of the Church, but that they ought to repute the same as a very and expedient and necessary mean, whereby they may require and ask this absolution at the priest's hands, at such times as they shall find their consciences grieved with mortal sin, and have occasion so to do, to the intent that they may thereby attain certain comfort and consolation of their consciences." Here "auricular" is used in its correct sense, and auricular confession is considered a necessary part of Penance, which in itself is a thing so necessary to salvation that no one guilty of post-baptismal sin could be saved without it. This Article on Penance was included almost verbatim in the *Institution of a Christian Man*, commonly known as "The Bishops' Book" (1537). In 1538 the Royal Injunctions recognized Confession as part of the Church's discipline, and Cranmer in the same year in his visitation of Hereford (see p. 66) speaks of "secret confession." Meanwhile, when a reaction had set in and in June, 1539, the Six Articles Law (31 Henry VIII, c. 14) was passed, Auricular Confession was not only declared to be necessary, but was to be enforced by severe pains and penalties. This reaction left its mark on the *Necessary Doctrine and Erudition*, etc., commonly called "The King's Book" (1540). In the Royal Injunctions of 1547 Confession is considered as part of the Church system. Late in this year the Six Articles Law was repealed by 1 Edw. VI, c. 12. In 1548 appeared *The Order of Communion*. It began with a long exhortation in which the permissive use, which disappeared in 1215, was again restored. "If there be any among you whose conscience is troubled and grieved at any time lacking comfort or counsel let him come to me, or to some other discreet and learned priest taught in the law of God and confess and open his sin and grief secretly that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us, as a minister of God and of the Church, he may receive comfort and absolution to the satisfaction of his mind and the avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient for the quietness of their own consciences, particularly to open their sins to the priest to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church" (*Liturgies of Edward VI*, p. 4). A similar liberty is inculcated in a book called Cranmer's *Catechism*, c. 1548 (*Christian Religion*, Oxford, 1829,

No. 21.  
Lee's Injcts  
for York  
(1538) and  
note.

to trust in anything saving in God's mercy, for the remission of sin and everlasting life, but in the merits of Christ.<sup>1</sup>

39. *Item*, whether any of them have or do teach anything privily or openly, by word, writing, or signs, that should be

p. 193). This exhortation from *The Order of Communion* was incorporated in the First Prayer Book (1549). It secured two liberties. The individual was left free to decide whether he required "auricular and secret confession"; and, if so, he was free to confess to any priest, not necessarily, as ordered by the Lateran Council, to his parish priest. From this point onward the word "auricular" begins to degenerate. It tends to lose its proper meaning and to become a catch-word to distinguish the medieval system of compulsory and meticulous confession from the more primitive use which was now being restored. This visitation of Hooper's is a case in point. He asks (Interrogatory, No. 56) "Whether they require and demand of such as come to Communion first to make their auricular confession unto the curate, as they did in the time of papistry?" Hooper visited when the First Prayer Book was in use, and he cannot be thought to forbid the use of private confession to anyone who voluntarily desired it. His article marks the growing hatred of a compulsory system, and the popular tendency to misuse the phrase, "auricular confession," which in itself does not connote anything more than private confession. Simultaneously there came to be bound up with the phrase a further idea, viz., the condemnation of a "numbering of sins." This condemnation was not meant to be apply to the unburdening of a soul, made in detail for the sake of greater penitence, but rather to the prevailing practice of insisting upon detail and a quantitative confession, in order that the confessor might enjoin an adequate and proportionate penance. While condemning the medieval system mainly on these two grounds under the title of "auricular confession," many of the reformers plead for the retention of confession in its purer form. Examples of this contrast may be seen in Latimer's Sermons (II, 179) or in Bradford (I, 47, 51, 108). In the Prayer Book of 1552, the long exhortation underwent certain changes, and the word "auricular" was withdrawn, while the voluntary and spontaneous private confession was retained. The same careful distinction reappears in 1563 in the Homily on Repentance (*Homilies*, Oxford, 1816, p. 459). Starting with the words, "It is most evident and plain that this auricular confession hath not the warrant of God's word," the passage concludes by saying, "if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man and shew the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word; but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance."

<sup>1</sup>"We must therefore trust only to the merits of Christ, which satisfied the extreme jot and uttermost tittle of the law for us" (*Early Writings of Bishop Hooper*, p. 51).



against the King's Majesty's supremacy, and in the maintenance of the bishop of Rome, or any other bishop, within this realm or without this realm: or whether they allure and provoke the people to the love of any other person or persons within this realm or without, to this intent that the people should favour them, and to withdraw in any part their love, fear, honour and obedience from their and our only and sole King, Edward the Sixth.

40. *Item*, whether they diligently and often stir and provoke the people to the knowledge of God in Christ after God's word, and also unto obedience unto their King, in their sermons and homilies every holy-day.

41. *Item*, whether they use study and diligence at their books to obtain knowledge after the word of God; and whether their lives be chaste, sober, modest, temperate, and an example to their parishioners.

42. *Item*, whether they use alehouses and taverns, dice or cards, hunting or hawking, bowls, tennis-play, or any such other unlawful games as be forbid by the laws of this realm, and also by the Word of God, when they be a hindrance to virtue, prayer, modesty and study. No. 2.  
Ridley Arts  
for London  
(1550).

43. *Item*, whether they hold up their fingers, wash their fingers, kiss their vestments, book, chalice, corporas<sup>2</sup>, or any thing about the table as they did in their Mass. No. 41.  
Hooper's  
Arts  
(1551-52)  
and note.

44. *Item*, whether they be meek, gentle, loving, tractable, living after knowledge of charity among their neighbours. No. 3.  
Ridley,  
*op. cit.*

45. *Item*, whether they say one part of their service softly and with a small voice, and the other part with a loud voice, as they were wont in the time of their Latin service<sup>3</sup> to say the *Pater Noster* at the beginning with a small and still voice, and the psalms with a loud voice.

<sup>1</sup> For the various ceremonial kissings see *Sarum Missal*.

<sup>2</sup> The linen cloths used by the celebrant "are called corporasses. At first there was only one, of large size, on which the vessels were placed, and which could also be turned up so as to cover the oblations. In many places, as time went on, convenience suggested the employment of two; a larger one to consecrate upon as before, and a lesser one to veil the chalice" (Atchley, *op. cit.* p. 9).

<sup>3</sup> This refers to the custom of saying the introductory prayers and some incidental prayers in the Divine Office in a low voice or secretly. Note the



46. *Item*,<sup>1</sup> whether they sit at one part of their service, kneel at another, and stand at another as they were wont to sit when they said or sang the psalms, kneel at *Kyrie eleison*, and stand up at *Magnificat*, *Te Deum laudamus*, and *Benedictus*; the which alterance of their gesture caused the people to think that the hearing of service were sufficient.

47. *Item*, whether they hold forth, offer, or show any sign unto the people upon the offering-days,<sup>2</sup> that they should kiss their vestments, chalice, paten, or any other thing.

48. *Item*, whether they break the bread in the Holy Communion into any more pieces than two, as they were wont in their Masses to break it in three pieces,<sup>3</sup> or whether he break it before he give it to the people or not.<sup>4</sup>

49. *Item*, whether any of them teach, talk, reason, or defend any prophecies and lies of men besides God's Holy

rubric before Morning Prayer in the First Prayer Book, "The priest being in the choir shall begin with a loud voice the Lord's prayer, called the *Pater Noster*."

<sup>1</sup>The only rubrics to guide the priest's posture in the First Prayer Book were: "The priest standing humbly afore the midst of the altar." "The priest standing at God's Board shall begin, Glory be to God on high." "All kneeling humbly on their knees," at the Confession. "Then shall the priest stand up" for the Absolution. "Then shall the priest, turning him to God's Board, kneel down" for the prayer "We do not presume." "All devoutly kneeling" after *Benedictus* and *Magnificat*. "The priest standing up" before the Collects. He was also directed to stand up for the Lessons. There were no directions about posture for the Psalms, *Te Deum*, *Benedictus*, *Magnificat* or *Kyrie*. It is not clear whether Hooper meant him to stand or kneel for the whole service.

<sup>2</sup>The offering days, when accustomed dues were paid to the curates, were usually Christmas Day, Easter Day, and two others, of which the Dedication Festival of the parish church was ordinarily one (Wilkins, I, 713; II, 160). The decree which abrogated certain festivals in 1536 (see note No. 3, First Ryl Injcts, 1536) substituted the Nativity of S. John the Baptist and Michaelmas for the two latter days. The Deacon kissed the priest's shoulder or hand at various places in the Mass (Frere, *Use of Sarum*, I, 67, 75, 83, 271, etc.) and the people were accustomed to kiss the priest's hand on receiving the Holy Bread. No instances have been discovered of the people kissing the vestments, chalice or paten on the offering-days.

<sup>3</sup>Referring to the fraction before the Agnus (*Sarum Missal*, 622).

<sup>4</sup>See the fourth rubric at the end of the 1549 Communion Office, "every [piece] shall be divided into two pieces, at the least, or more, by the discretion of the minister, and so distributed."

1551-52] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [XLV

Word, or use themselves, or suffer any other to use, witchcraft, palmistry, and such other forbidden arts; or whether any of them put their trust in such forbidden and damnable crafts. No. 60. Ryl Arts (1547).

50. *Item*, whether any of them used the Communion as they used trentals of Masses, that is to say, whether two receive at one time, three or four at another time, at the burial and funeral of any dead body; or whether any be hired to receive the Communion one for another;<sup>1</sup> or whether in any church at any burial be any more than one Communion,<sup>2</sup> or any more do minister at the burial than one minister, or any more times than once for one corpse. No. 4. Shaxton's Injcts for Salisbury (1538) and note.

51. *Item*,<sup>3</sup> whether they keep and use any month-ends, anniversaries, exequies, funerals, or offices for the dead, after the corpse is buried, which is the maintenance of the No. 12. *ibid.*

<sup>1</sup>See No. 12, Hooper's Injcts (1551-52). Nothing shows more painfully the depths to which irreverence had sunk than the hiring of people in order to take the place of those whose turn it was to receive Communion according to the rubric at the end of the Order for the Holy Communion in the First Prayer Book. Latimer in 1552 wrote of the decay of Communion, "How many receive it with the curate or minister? . . . It is in a manner nothing regarded among us: we care not for it, we will not come unto it. How many be there, think you, which regard this supper of the Lord as much as a testoon [sixpence] . . . ? If there were made a proclamation . . . that whosoever would come unto the church at such an hour and there go to Communion with the curate should have a testoon . . . I think all the town would come . . . to get a testoon . . . but they will not come to receive the Body and Blood of Christ . . ." (*Sermons*, p. 459). But as the question deals with the clergy, it may glance at payment for masses said, and a similar use of the New Service.

<sup>2</sup>A Communion when there was a burial was provided for in the First Prayer Book. It is more than likely that the priests imitated the custom of saying the three Masses—formerly done at the funerals of distinguished persons—of the Trinity, of our Lady, and the Requiem (Rock, II, p. 404). Always one Mass at least was said (*Ibid.*, p. 382).

<sup>3</sup>At the end of the month covered by the Trental, or month's mind, the service was said with special solemnity, and in addition there was a special memorial of each person who died, every year on the anniversary of their death. This was called the anniversary, year's mind or obit. On the eve of such an anniversary the *officium pro Defunctis* (i.e., *Placebo* or Evensong, and *Dirige*, or Mattins with Lauds) was said or sung in Church, and on the anniversary was a Mass of *Requiem*, the church bells tolled a knell, the grave was shrouded with a funeral pall, and wax tapers lighted were set all round it (Rock, III, p. 80).

xlv] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [1551-52  
purgatory, and false belief and state and condition of the  
dead.

52. *Item*, whether they teach or bear the people in hand  
that the Psalms appointed<sup>1</sup> for burial in the King's Majesty's  
Book for thanksgiving unto God for the deliverance of the  
dead out of this miserable world, be appointed or placed  
instead of the dirge,<sup>2</sup> wherein they prayed for the dead.

53. *Item*,<sup>3</sup> whether they use any corporas cloth besides  
the Communion cloth upon the table in the time of the  
Communion.<sup>4</sup>

No. 19. 54. *Item*, whether they ring or knoll the bells at the time  
Hooper's of the Communion, or between the morning prayers, which  
Injects is commonly called Mattins and the Communion, as they  
(1551-52) were wont to ring out of Mattins to Mass before this order  
and note. was brought in.

55. *Item*,<sup>5</sup> whether they suffer or cause the people to sit  
at the Epistle, and to stand at the Gospel, and so use them  
both now as superstitiously as they did in the time of their  
Massing.

No. 37. 56. *Item*, whether they require and demand of such as  
*supra* and come to Communion, first to make their auricular confession  
note. unto the curate, as they did in the time of papistry.

<sup>1</sup>Ps. cxvi, cxxxix, cxlvi. The first and last were in the old *Evensong* for  
the dead, the remaining one in *The Commendations of a Soul* (see *The*  
*Manual*).

<sup>2</sup> See above, No. 51. The Dirge was so called from the first antiphon: "Dirige  
Domine Deus meus in conspectu tuo viam meam." It was also occasionally  
called "Verba mea" from the opening words of the fifth psalm with which  
it begins. It was usually said or sung in the early morning of the day of burial.

The entire pre-Reformation burial services may be seen in the York and  
Sarum Manuals, Surtees Society, Volume LXIII.

<sup>3</sup>See p. 299.

<sup>4</sup>"Two or three linen cloths covered the surface of the altar, generally over  
a cloth woven of hair, which lay next the slab and protected the linen cloths.  
The topmost cloth was always long, and hung down so as to cover each end. To  
the lowest linen cloth was attached a band of rich material that hung over the  
front of the altar and hid the attachment of the nether front. This was called  
the frontlet or apparel" (*Ibid.* p. 7).

<sup>5</sup>As there were no directions to the people what to do in the new Service  
Book, it is quite likely they did what they had done before its appearance, and  
followed what they had been taught. The old custom of standing at the  
Gospel was not explicitly ordered in the Prayer Book till 1661.

57. *Item*, whether they say, pronounce, and sound openly, clearly, plainly and audibly the general confession of sin set forth in the King's Majesty's Book, so that the people may understand and perceive every sentence thereof.

No. 9.  
Hooper's  
Injts  
(1551-52)  
and note.

58. *Item*, whether they go in sober, modest, and comely apparel, without any cuts, jaggs, or suchlike external un-decentness not to be used in our ministers of the church.

No. 12.  
Bonner,  
*op. cit.*

59. *Item*, whether they preach themselves, or cause some other to preach for them, as many times in the year as the King's Majesty's commandment bindeth them, and as many times as I command them in the quarter in my Articles at my first coming into the diocese.

No. 49.  
Hooper's  
Arts  
(1551-52).

60. *Item*,<sup>1</sup> whether at the visitation of the sick they bear the Sacrament with covering their head,<sup>2</sup> with the surplice, or at their breasts before them<sup>3</sup> to cause the people to honour it, or with any light, lantern, torch, taper, or other; or when they come into the house, they suffer the people to kneel and honour it.

No. 12.  
Visitn Arts  
(c. 1549)  
and notes.

61. *Item*, when the sick man desire to be anointed before his death,<sup>4</sup> whether the curate do give himself, or cause any

<sup>1</sup>Compare Calvin, *Epistolæ* No. 361 "Panem tanquam sacrum e templo afferri praeposterum est, gestari vero in pompa nullo modo tolerabile." Calvin's *caveats* became apparently a source of tradition in England (see Hill, *The Pathway to Piety*, ed. 1629, pp. 287-292).

<sup>2</sup>The old custom was to cover the head with the hood, which had now disappeared. Cf. Myrc, *Instructions for Parish Priests* (E.E.T.S.)

"When thou shalt to sick gone,  
A clean surplice cast thee on.  
Take thy stole with thee right,  
And put thy hood over thy sight.  
Bear thy host anon thy breast  
In a box that is honest.  
Make thy clerk before thee gyng,  
To bear light and bell ring."

<sup>3</sup>Peckham (1281) ordered the priest to carry the Blessed Sacrament in both hands before his breast, covered by a veil, accompanied by a light and bell, in order that the people might know of its presence and kneel and adore.

<sup>4</sup>See Note on No. 9 Visitn Arts (c. 1549). From 1549 onward no provision was made for the episcopal consecration of oil. Daniele Barbaro says that "Nell' estrema ontione usano l' oglio semplice" (J. Wickham Legg, *Eccles. Essays*, 246).—Which Mr Rawdon Brown has translated "unconsecrated oil" *S. P. Venetian*, v, 338).



other to give, any reverence to the oil, or else persuade or teach any man to put any trust in the oil, or use it as they did beforetime under the pope.

62. *Item*,<sup>1</sup> whether any of your curates, or any other also that serveth the ministry of the church, do teach or persuade, suffer or permit any cross, wax, or wood, or any other thing to be served or put secretly upon or about the dead body; or else whether any pardons, cloths, relics, or such other be buried with the dead body.

63. *Item*, whether the parson, vicar, or curate observe All Souls' Day<sup>2</sup> (as it was called), and use to say *Dirige*, openly or secretly, for the dead and permit ringing of bells upon the same day, or night before, as it was used after the popish and superstitious order.

64. *Item*, whether any of your curates, or such as appoint your curates, do secretly hinder or bring out of estimation any manner of ways, any such doctrine, learning and setting forth of God's Word, as the King's Majesty, after the Word of God, would have openly to be known of the people.

65. *Item*,<sup>3</sup> whether they secretly or openly exhort the people to keep any vigils or fasting days abrogated by the King's Majesty, and for the which days there is no service appointed in the King's Majesty's Book of Common Prayers.<sup>4</sup>

<sup>1</sup> The custom of burying something with the dead dates back to remotest antiquity. Sir Thomas Browne's *Hydriotaphia* gives an interesting account of the curious things found in the urns upon which he wrote. In pre-Reformation times it was customary to bury with the body a parchment scroll, on which the Absolution was written. This document is referred to in the *Manuale Sarum*, Surtees, vol. LXIII, p. 83, "Finitis orationibus claudatur sepulchrum ponente prius sacerdote absolutionem super pectus defuncti sic dicendo," etc. Indulgences have been found in several graves (Dugdale, *History of S. Paul's*, pp. 32, 57).

<sup>2</sup> All Souls' Day was entered in the Kalendar after the Council of Oxford, 1222, and disappeared in the Kalendar of 1549.

<sup>3</sup> For the Henrician order see No. 15 Second Ryl Injcts (1538) and note.

<sup>4</sup> There were no vigils or fasting days, as such, either ordered or abrogated by the First Prayer Book of Edward VI. Doubtless the vigils of feasts omitted in the First Prayer Book were no longer to be observed. The Act, 2 and 3 Edward VI, c. 19 (1549) expressly "made void and of none effect . . . all manner of Statutes, laws, Constitutions and usages concerning any manner of fasting

66. *Item*, whether they do dispute or reason among the unlearned people of any such doctrine as is not agreeable unto God's word nor approved by the King's Majesty's authority.

67. *Item*, whether parsons, vicars, and other keep up accordingly their houses, maintain hospitality, and give the fourth part of his or their benefice to the poor according to the word of God and the laws of this realm.<sup>1</sup> Nos. 26 and 24 Ryl Arts (1547).

68. *Item*, whether such as have as much as the laws of the realm assigneth, that is to say one hundred pounds by the year or above do for every hundred pounds keep one scholar to the schools. No. 15. Ryl Injcts (1547).

69. *Item*, whether any of them keep any suspect woman or man to maintain vicious and corrupt life, contrary unto the word of God and the laws of this realm. No. 5. Ryl Injcts for Cathedrals (1547).

70. *Item*,<sup>2</sup> whether any of them do use and keep any land,

and abstinence from any kinds of meat heretofore in this realm made or used." It made no provision for fasting as distinct from abstinence, but it ordered with regard to abstinence, that in Lent, on Ember days, on Fridays and Saturdays and on any other day that should be declared a fish day no one should eat flesh, and this was, apart from tradition, the only authority for days of abstinence. It seems to have been held, however, that the Prayer Book by reducing the number of feasts had also implicitly reduced correspondingly the days of fasting, but it is certain that the provisions of the Act respecting fasting were a dead letter. Fasting continued in spite of the Act.

<sup>1</sup>For the order to relieve the poor when non-resident see No. 14 Ryl Injcts (1547) and note. The earliest means of supporting the clergy was a central fund administered by the bishop, which provided relief for the poor, funds for Divine service, and a maintenance for the clergy. So S. Gregory directed S. Augustine (Bede, H. E. I, 27.) With the growth and regular formation of parishes, the custom arose of at first retaining locally three-fourths of the gifts collected in the diocese instead of sending the entire amount to the bishop. Thus the bishop got one-fourth, and of the remaining three-fourths one went to the priest, another to the poor, while the third was assigned to the maintenance of the fabric and Divine Service (Canons of Alfric, 24, in Thorpe, *Ancient Laws* (folio), p. 445). Later all except a tax to the bishop was retained; but it was still divided on the threefold principle. Thus, in England a third part of the tithe which belonged to the Church was from the days of King Ethelred recognized as belonging to the poor. (For the Canon Law regulating the division of the tithes see the references in Makower, *Constitutional History of the Church of England*, p. 328, note 6.)

<sup>2</sup>21 Henry VIII, c. 13, §8, enacted that spiritual persons, who had not sufficient glebe lands or lands belonging to the Church to maintain their houses might for this purpose farm other lands.

XLV] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [1551-52  
ground, or pasture, and leases otherwise than for the main-  
tenance of his or their house or houses, contrary unto the  
laws and statutes of this realm.

No. 31  
Ryl Injcts  
(1547). 71. *Item*, whether there be any man that hath a benefice  
of his own, and yet, having his own benefice, serveth another  
man's cure.

72. *Item*, whether any parson, vicar, or curate have  
entered and do enjoy any benefice, coming to the same by  
simony, buying, or selling, contrary unto the laws of God, and  
through any other unlawful covenants departing with part  
of the tithes, glebe land, or any other commodity belonging  
to the same.

73. *Item*, whether there be any curate or parson that doth  
make the will of any dead man, or do add or diminish, convey  
or suppress the will of the dead man, or take upon him the  
craft, subtlety, or fraud to alter any part thereof.

74. *Item*, whether any of them make or write any man's  
testament with this style, "I commend my soul unto God,  
to our Blessed Lady, and the saints of Heaven," which is  
injurious to God, and perilous as well for the salvation of the  
dead, as dangerous unto the maker.

75. *Item*, whether the parsons, vicars, and curates that  
serve, that be not weekly occupied with preaching, teach and  
bring up the youth and children of theirs or their parishioners  
in the Catechism and rudiments or principles of their faith.

No. 8.  
Shaxton's,  
*op. cit.*  
No. 25.  
Hooper's  
Injcts  
(1551-52). 76. *Item*, whether the curates and such as serve the  
people four times in the year declare and teach unto the  
people that all privy and secret contracts for matrimony be  
condemned by God's laws, and that no man ought to assure  
himself to any woman, nor any woman unto any man, if any  
of them both be under law and dominion of their fathers,  
or other tutors, without their fathers' or tutors' consent.

No. 49.  
Ridley,  
*op. cit.* 77. *Item*, whether any curate, or he that serveth in the  
ministry of the church, marry or couple any persons together  
without lawful and solemn proclamation of the banns,  
according to the laws of this realm.

*Ibid.* 78. *Item*, whether any curate marry any such persons,  
and adjoin them in matrimony whose conjunction for con-  
sanguinity, kindred, or affinity, the law of God forbiddeth.

79. *Item*, whether any man serve in the ministry of the church not being appointed thereunto upon knowledge of such as first should examine their faith and conversation.

80. *Item*, whether the curates have Testaments and Paraphrases in Latin and English, according to the King's Majesty's Injunctions, and how they have profited in the same. No. 20. Ryl Injcts (1547).

81. *Item*, whether the church be maintained sufficiently in all things as it ought to be or not. No. 20. *supra*.

82. *Item*, whether they have in the church a chest or box for the poor, and whether they do exhort the parishioners to offer liberally unto the same, and whether the thing offered be godly distributed or not. No. 29. Ryl Injcts (1547).

83. *Item*, whether the curates write diligently into the book appointed the names of all that die, be christened, and married, and whether they have in the chest any such book or not. No. 13. *ibid*.

84. *Item*, whether any man speak unreverently of God the Father, the Son, and the Holy Ghost, or mock or scorn at the Word, laws and promises of God. No. 24. *supra*.

85. *Item*, how many priests in the deanery have subscribed unto the Articles that I put forth unto them. No. 25. *supra* and note.

86. *Item*, whether there be any person or persons within your parishes which do live in evil conversation, either in fornication, adultery, incest, or after any other sort of evil conversation; and of all manner of persons that doth receive, maintain or uphold any vicious livers; and of all such that be married, and do not cohabit together. No. 4. Ridley, *op. cit*.

87. *Item*, that ye do not only inquire of the faults of your minister, but also of all other kinds of evils that be in any of the parishioners, as well against the laws of God, as also the King's Majesty's laws.

88. *Item*, whether the parson, vicar, or curate have commanded to keep any holy-days other than be set forth in the King's Majesty's Book of Common Prayer. No. 11. Visitn Arts (c. 1549).

89. *Item*, that you and every of you do diligently inquire, and truly present of all and singular your parsons, vicars, and curates, whether that they or any of them be men qualified and learned to preach and declare unto your parishioners God's word, according unto the King's Majesty's Injunc-



XLV] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [1551-52  
tions heretofore given in that behalf; and whether that they  
and every of them have preached according to their bounden  
duty, or not.

Examinatio decani et prebendariorum ac aliorum mini-  
strorum ministrantium infra ecclesiam cathedralem Glou-  
cestriae, necnon omnium et singulorum prebendariorum,  
rectorum, vicariorum, ac ceterorum ministrorum infra totam  
diocesim Gloucestresem aut aliquam ejus partem, habita  
ac facta per Reverendum in Christo Patrem Johannem  
Hoperum ejus diocesis (auctoritate regia) Gloucestrensis  
Episcopum, ordinaria sua visitatione inchoata quarto die  
mensis Maii, Anno Domini 1551, ac regni illustrissimi in  
Christo principis et domini nostri Edwardi Sexti, Dei gratia  
Angliae, Franciae, et Hiberniae regis, fidei defensoris, et in  
terris ecclesiae Anglicanae et Hiberniae sub Christo capitis  
supremi, anno quinto.

Articuli supra quibus ministri omnes examinati sunt,  
videlicet de præceptis traditis a Deo Moisi 20<sup>mo</sup> Exodi, de  
articulis fidei, et de petitionibus christianae orationis.

<i>De decem Præceptis</i>		<i>De fide Christiana</i>	
<i>Partes</i> {	1. <i>Primo</i> , quot sunt Dei mandata.	<i>Partes</i> {	<i>Primo</i> , qui sunt arti- culi fidei christi- anae.
	2. <i>Secundo</i> , ubinam sunt scripta.		<i>Secundo</i> , an memo- riter recensere possint.
	3. <i>Tertio</i> , an memo- riter recitare valeant.		<i>Tertio</i> , an scriptura- rum auctoritate corroborare que- ant.

<i>De oratione Dominica</i>	
<i>Partes</i> {	<i>Primo</i> , an memoriter petitiones orationis christianæ recitare valeant.
	<i>Secundo</i> , quomodo sciunt esse Domini oratio- nem.
	<i>Tertio</i> , ubi scriptam esse.

Nevinson, the Parker Society's Editor, made the following analysis from the  
*comperta* preserved in the MSS. in Dr Williams' Library: There were 311 of

1551-52] *Hooper's Interrogatories, Glos. & Worcs. Dioceses* [xlv

the clergy examined; of these 168 could not repeat the Ten Commandments, thirty-one of that number being, in addition, unable to tell where in Scripture they were to be found. There were forty-one who could not tell where the *Pater Noster* was written, and thirty-one of that number who could not tell who was its author. A more recent investigation of the same source has produced results somewhat different: Number examined, 311. Incumbents absent, mostly pluralists who did not reside or had been examined elsewhere, sixty-two. Unable to repeat the Decalogue, 171; though all but thirty-three could tell the chapter in which it was to be found. Unable to repeat the Lord's Prayer, ten (this item has been missed by Parker Society's Editor). Unable to tell who wrote it, twenty-seven. Unable to tell where it was to be found, thirty. In some cases a man could repeat it, although he could not tell who wrote it, or where it was written (*English Historical Review*, Jan., 1904). There are some quaint returns in the *comperta*. At Haresfield the minister, Henry Kirke, "repeated and knows it to be the Lord's Prayer, because Christ at His Passion delivered it to His disciples, saying, Watch and pray." The minister at Harescombe "repeated it but knows not whether it be the Lord's Prayer or not." At Staverton the minister "knows it to be the Lord's Prayer because written in Matthew vi, but by whom written *penitus ignorat*." At Farmcote the minister is reported as "*vir prae caeteris ignorans*." At North Cerney the minister could repeat the Articles of the Faith, "but not prove from Scripture quia satis erit sibi credere propterea quod traditus [*sic*] autoritate Regia." The minister at South Cerney "can repeat it and knows it to be the Lord's Prayer propterea quod tradita sit a Domino Rege ac scripta in libro Regio de Communi Oracione."

## XLVI

# Archbishop Holgate's Injunctions for York Minster.

1552.

ROBERT HOLGATE (1481?–1555) was consecrated bishop of Llandaff in 1537 and translated to York in 1545. In 1554 he was deprived for being married. These injunctions have been privately printed in *York Cathedral Statutes* (1900), p. 67.

[Transc. *The Holgate Register*, f. 57.]

*Injunctions given by<sup>1</sup> Robert Archbishop of York to the Dean, Chapter and other ministers of the said Church containing the Comperis of his Grace's visitation kept within the Chapter House of his Cathedral Church of York the XVth day of the month of August in the year of our Lord God, 1552.*

I *First*, we do will charge and command that all and singular the King's Majesty's Injunctions given by the authority of our most dread Sovereign Lord Edward the Sixth by the grace of God King of England France and Ireland Defender

<sup>1</sup>Prior to the fourteenth century the Archbishop of York had no penal or visitatorial jurisdiction over the Chapter. In 1328, after a long struggle, the question was settled by arbitration. It was then agreed that the Archbishop could visit once in four years, giving two months' notification of the fact. He brings with him into the Chapter House three or four clerks and a scribe—all laymen. He puts his questions, and the answers are then written down. If any offences are detected, undeserving of deprivation, the Dean and Chapter are told to correct them within ten months, otherwise the Archbishop, with the advice of the Chapter, will correct them himself. It has been usual since the Reformation for the Archbishop to send a paper of questions to the Chapter, giving them two months to answer them. Injunctions were framed on these replies. He could only inquire concerning breaches of Custom and Statute, and, if his Injunctions opposed these or exceeded them, the Dean and Chapter could decline to accept them, and could not be compelled to do so. If accepted, Injunctions held a position inferior to the Statutes but still of obligation. An Archbishop sometimes presses injunctions of his predecessors as well as his own (*York Cath. Statutes*, p. 118).

of the Faith and in earth Supreme Head of the Church of England and Ireland as well as those given to the Dean and the Chapter of the Cathedral Church of York as other commanded generally to be observed<sup>1</sup> within the realm of England so much as they and every of them concern the said Church of York and ministers of the same and be not contrary to the King's Majesty's proceedings statutes and laws set forth by his Majesty since the giving of the said Injunctions, be justly and truly observed and kept by the Dean Prebendaries and the other ministers of this Church.

2. *Also*, we will and command that our said Sovereign Lord the King's Injunctions given by His Majesty's Commissioners in time of his Highness' visitation to the Dean and Chapter of this Cathedral Church of York be read openly in the Chapter House of the same Church every quarter of the year twice and these our Injunctions every quarter of a year once.

No. 7.  
Ryl Injcts  
for Caths  
(1547).

3. *Also*, we will and command that one well learned man in divinity be provided with all convenient speed by the Dean and Residentiaries of the Church of York for the reading of the Divinity Lecture there at all such times as the Chancellor of the same Church is not bound to read the Divinity lecture; and at such times as the said Chancellor is bound to read the Divinity Lecture there as aforesaid, then the said learned man to be occupied in preaching the Word of God in parish churches pertaining to the common of the said Church of York, such as the Dean and in his absence the President of the Chapter shall appoint him.<sup>2</sup>

4. *Also*, we will and command that the Vicars, Deacons and other inferior ministers within the Church of York be daily present and give diligent ear to the hearing of the Divinity Lecture so that it may appear how much they profit therein when they be examined by any of the prebendaries or by the reader himself who shall examine them every month once at the least.

<sup>1</sup>i.e., the Ryl Injcts (1547), the General Cathedral Injcts (1547) and the Ryl Injcts for York Cathedral (1547).

<sup>2</sup>According to ancient custom lectures in Divinity were given within the Cathedral precinct (*York Cath. Statutes*, p. 123).



5. *Also*,<sup>1</sup> that every prebendary and other having dignity in the said Church which hereafter following shall be named either in their own persons or else by other for their said prebends and dignities do preach so many sermons every [*sic*] within the Chapter House of the said Church of York according as hereafter in order to them shall be appointed, to the intent that yearly every Sunday may be one sermon made in the said Chapter House. And the prebendary of Osbaldwick whereof the Dean of this Church is now prebendary to begin his sermon on Sunday next after Michaelmas day next coming. And the second Sunday after Michaelmas day the prebendary of Driffild.

The third Sunday the prebendary of Laughton.

The fourth Sunday the prebendary of Ampleforth.

The fifth Sunday the prebendary of Wiston.

The sixth Sunday the prebendary of Weighton.

The seventh Sunday the prebendary of Strensall.

The eighth Sunday the prebendary of Langtoft.

The ninth Sunday the prebendary of Riccall.

The tenth Sunday which is Advent Sunday the Chancellor according to his old duty.

The eleventh Sunday the prebendary of Dunnington.

The twelfth Sunday the prebendary of Knaresborough.

The thirteenth Sunday the prebendary of Fenton.

The fourteenth Sunday the prebendary of South Newbald.

The fifteenth Sunday the prebendary of Bugthorpe.

The sixteenth Sunday the prebendary of Bole.

The seventeenth Sunday being Septuagesima the Chancellor according to his custom.

<sup>1</sup>The pre-Reformation preaching list does not exist: but the Book of Customs says that the Chancellor preached on the first Sundays in Advent and Lent and at Synods, and that he assigned days to those who ought to preach. The Archbishop used to preach on Palm Sunday to the people. The Henrician Statutes of 1541 ordered each Prebendary whose benefice was above a certain yearly value to pay 6s. 8d. to the Chancellor or his deputy to provide preachers who shall be licensed by the Archbishop. This was not to interfere with the arrangements then in force. The Ryl Injcts of Edward VI ordered every Prebendary holding a stall worth £20 to preach in the minster in person, or by deputy; the Dean to preach on Christmas and Easter Days. This preaching list of Holgate's is entirely new (*York Cath. Statutes*, p. 136).

The eighteenth Sunday the prebendary of Ulleskelf.

The nineteenth Sunday the prebendary of Bilton.

The twentieth Sunday the prebendary of Grindall.

The twenty-first Sunday the prebendary of Botevant.

The twenty-second Sunday the prebendary of Warthill.

The twenty-third Sunday the prebendary of Fridaythorpe.

The twenty-fourth Sunday the prebendary of Barnby.

The twenty-fifth Sunday the prebendary of Hushwaite.

The twenty-sixth Sunday the prebendary of Stillington.

The twenty-seventh Sunday the prebendary of North Newbald.

The twenty-eighth Sunday the prebendary of Wetwang.

The twenty-ninth Sunday the Dean for his dignity his first sermon.

The thirtieth Sunday the Chaunter for his dignity his first sermon.

The thirty-first Sunday the Chancellor for his dignity his first sermon.

The thirty-second Sunday the Archdeacon of York for his dignity.

The thirty-third Sunday the Archdeacon of the East Riding for his dignity his first sermon.

The thirty-fourth Sunday the Archdeacon of Nottingham for his dignity his first sermon.

The thirty-fifth Sunday the Archdeacon of Cleveland his sermon for his dignity.

The thirty-sixth Sunday the Subdean.

The thirty-seventh Sunday Succentor Canonicorum.

The thirty-eighth Sunday the prebendary of Ampleforth.

The thirty-ninth Sunday the prebendary of Wiston.

The fortieth Sunday the prebendary of Weighton.

The forty-first Sunday the prebendary of Strensall.

The forty-second Sunday the prebendary of Riccall.

The forty-third Sunday the prebendary of Stillington.

The forty-fourth Sunday the prebendary of Knaresborough.

The forty-fifth Sunday the prebendary of North Newbald.

The forty-sixth Sunday the prebendary of Bugthorpe.

The forty-seventh Sunday the prebendary of Ulleskelf.

The forty-eighth Sunday the Dean of this Church.

And forasmuch as there are yet five Sundays to make out the whole year for which Sundays we the aforesaid Archbishop as yet have not sufficiently advised ourself whom to charge with sermons for the same, therefore we do desire our loving brother and friends Mr Dean of York, Robert Bishop of Hull. Mr John Rokeby, Mr Geoffrey Downes and Mr Robert Babthorpe to supply sermons for the said Sundays to such time as we shall further provide for the same: that is to say:

The forty-ninth Sunday Mr Dean of this church.

The fiftieth Sunday The Bishop of Hull.

The fifty-first Sunday Mr John Rokeby.

The fifty-second Sunday Mr Geoffrey Downes.

The fifty-third Sunday Mr Robert Babthorpe.

All which orders in making of sermons we will and command to be observed and kept in every behalf by the prebendaries and others having dignities in the Cathedral Church of York every Sunday yearly for ever under pain of 20s. for every default to be put into the alms chest, and other censures of the Church to be given and published against all and singular neglecting the same.

6. *Also*,<sup>1</sup> whereas that it is very necessary that the Dean of the said Church and in his absence the president of the Chapter and Canons of the same church oftentimes should congregate themselves *Capitulariter* concerning the necessary business of the same Church there to be entreated and

<sup>1</sup>The Prebendaries or Canons without exception have been from the beginning and are still cited (*citatio*) in Choir and Chapter House to all Chapter meetings. But only those who were in the city had any right to a personal summons (*vocatio*). In the Composition for visitation in 1328, it was arranged that all those in the city should be summoned. This led to the government of the Cathedral falling into the hands of one or two Residentiaries. This abuse was rectified by the Statutes of 1541, when the equality of all the Prebendaries was asserted. All should be cited to every Chapter meeting. Mere citation secured the right of every Prebendary to take part in these meetings; but a personal summons (*vocatio*) was also given to all the Prebendaries who happened to be in York, or close at hand. Holgate here goes a step further and orders the appointment of proctors (*York Cath. Statutes*, p. 131).

concluded upon amongst them, the which businesses and causes many times cannot be concluded upon without the personal appearance of every of the said prebendaries and others having dignities, or else the appearance of their sufficient proctors, which proctors of right ought to be Canons of the said Church having sufficient authority and instructions thereunto: This shall be therefore to command and straitly charge all prebendaries and others having dignities as is before said to be resident within the city of York either in their own persons before All Hallow day next coming or else to have their sufficient proctors there. The which will and may, upon due monition to them given by the officer or officers of the Chapter, at all times requisite appear in the Chapter House at the accustomed hour, there mutually to commune and conclude upon all things necessary concerning the premises and all other business of the said Church and to obey the same under the pain of punishment by the censures of the Church as shall be thought convenient.

7. *Also*, that every Residentiary keep his and their residence in their own persons and by none other, unless he be sick, or else that the plague or other dangerous sickness be so continuing within the city of York that they cannot accomplish their said residence personally without great danger of the said plague, or else that they be absent in the King's Majesty's affairs, the affairs of the Church and the Archbishop's concerning jurisdiction ecclesiastical, or else of other honest and lawful causes first not only by the Chapter of the said Church to be allowed but also by the said Archbishop, if he be within his province: And that none of them other than such as be married do invite to their houses any women except noblewomen their kinswomen and other strangers being women and them not commonly, but for a meal.

8. *Also*,<sup>1</sup> we will and command that every prebendary and other having dignity as aforesaid, being resiant within the said city or suburbs of the same by the space of three days, shall come to the Communion in the Cathedral Church of York

<sup>1</sup>This partly anticipates the second rubric at the end of the 1552 Communion office, which came into use on All Saints' Day, 1552.



every Sunday and Holy-day, and to the English Litany at the times and days appointed having no reasonable cause of let or impediment, and the same to be allowed by the Chapter of the same Church. And also that he do not sit in the quire there nor come to the Chapter being congregated at any time, nor preach in the said Chapter House not having his habit assigned<sup>1</sup> by the King's proceedings upon him, under pain of censures of the Church to be given against him as shall be thought convenient.

9. *Also,*<sup>2</sup> we will and command that there be with most convenient speed provided and instituted so many vicars choral within the Church to be ministers there as the land of the House called the Bederne will conveniently sustain and bear all manner necessary charges deducted. That is to say that every vicar may have to and for his living clearly £10 and his chamber; and so many as shall want of the number of twenty that singing men be provided to make out the number of twenty and wages for them to the sum of every one £8 by year, to be provided by the Dean and prebendaries of the said Church.

10. *Also,*<sup>3</sup> we will and command that the said vicars coming late to the Morning prayer to the Communion or to the Evening prayer, declaring the said term late to be after the first psalm ended in every of the said services, to lose for every

<sup>1</sup>This refers to the second special injunction given to York Cathedral (1547); see above, p. 153.

<sup>2</sup>There were originally thirty-six vicars-choral, one for every canon. In the thirteenth century they had a residence given to them called the Bedern, in which they continued to reside until the eighteenth century. They elected their own head called the Keeper of the Bedern and Succentor Vicariorum. Their discipline lay with the Dean and Chapter. The Henrician Statutes directed that each canon should pay his vicar the old prescribed sum of 40s. per annum, that the vicars should cease to dine with the Residing Canon, but in lieu of this, each Residentiary should pay £5 to the body of vicars on his entrance, together with £6 13s. 6d. per annum from such canons as happened to reside. In the second year of Edward VI the King sold the Bedern, but it was recovered for the vicars through the exertions of the Dean and Chapter (*York Cath. Statutes*, p. 141). The introduction of lay singing men is a post-Reformation practice. After the Reformation the number of lay-vicars fell rapidly from thirty-six to six.

<sup>3</sup>For previous statutes regulating the fines see *York Cath. Statutes*.

offence 1d., and for every time that they be absent from the whole of the same to forfeit and lose 2d. And for every time that they and every of them be absent from the beginning of the King's Majesty's Litany 1d. to be employed in the reparations of their house or the common utensils of the same; and at the time of their being in the quire that they be occupied in singing according as they ought to be, under pain of forfeiting 1d. for every offence they shall commit.

11. *Also*, we will and command that the Vicars choral under the age of 40 years and the deacons do commit to memory every week one chapter of S. Paul's Epistles in Latin after the translation of Erasmus, beginning at the first chapter of the Epistle to the Romans. And that the choristers do learn without book every week, or at least every fortnight, one Chapter of the Gospels and the Acts of the Apostles to the end, in the English tongue, beginning at the first chapter of S. Matthew. The which we straitly command the master of the choristers to be observed by examining of the choristers every Sunday or at least at every fortnight's end. But the Vicars we will examine ourself or some by our appointment as shall be thought convenient. And such as be above the age of forty years to read the Chapter so diligently as they may be able to recite the sum of it when they shall be thereof examined.

12. *Also*, we exhort *et obsecramus in visceribus Jesu Christi* the Prebendaries the Vicars and others to prepare themselves affectuously to receive the Lord's Supper every Sunday or other days in the week as they shall be moved after just trial of themself by God's grace.

13. *Also*, we will and command that the said Vicars choral from this time with most diligence prepare themselves to keep commons together within their mansion house, or else to keep their chambers as shall serve them better, and that in no wise they go to commons in any other house in the town.

14. *Also*, that every of the Vicars choral in the said church shall have one New Testament in the English tongue to occupy themselves at times convenient in reading thereof, and that the same Vicars, so many of them as shall go to commons together whether in their common hall or else in any chamber

within the Bederne, shall daily by course immediately after dinner read one chapter of the four Evangelists and every day after supper shall read one chapter of the Acts of the Apostles or the Canonical Epistles, and the same to be read in order one chapter after another to the end of the said books, and in like manner shall the Vicars do which are married and keep their own tables, that both their wives and servants may hear the same.

15. *Also*,<sup>1</sup> we will and command that there be none other note sung or used in the said church at any service there to be had, saving square note plain, so that every syllable may be plainly and distinctly pronounced, and without any reports or repeatings which may induce any obscureness to the hearers; and further, the lessons to be distinctly, plainly and apertly with a loud voice read, so that which shall be sung and read may be well heard and understood of the lay and ignorant people.

16. *Also*, we will and command that the deacons not applying themselves in going to the grammar school daily, after three monitions to every such offender made or given by any of the Residentiaries, and sembably wise not applying their books for their better advancement in learning, be expelled and other called to their room and office; and in like fashion if the vergers do not attend the quire in Divine service time, and for the expulsion of beggars other light persons and dogs forth of the said Church continually from time to time, and do not amend upon three monitions given unto them by the Residentiaries of the same Church, we will they be expelled and other put in their rooms. And that the said vergers doing their said service diligently be paid their wages every half year, that is to say, at Martinmas and Whitsuntide or within one month immediately following either of the said feasts.

17. *Also*, we will and command that there be three keys provided for the library<sup>2</sup> door which shall be in the keeping

<sup>1</sup>This orders plain-song instead of florid music in the interests of intelligibility.

<sup>2</sup>The Library was founded by Archbishop Egbert in the eighth century and improved by Alcuin. It was destroyed in 867 by the Danes, and its successor

of three of the Vicars of the said Church, every one of them being bound for other that they shall neither withdraw or impair any of the books lying within the said library, nor by their negligence suffer any other to do any manner of harm within the said library. And that there be always one of the said three Vicars in the Library there when any other person shall be in the said Library, being not a Canon nor having a dignity in the Church of York, during his abode in the said Library.

18. *Also*, we will and command that the ancient doctors of the Church (those we call ancient that did write within 600 years after Christ's Ascension) Musculus' Commentaries upon Matthew and John Brentius upon Luke, Calvin and Bullinger upon the Epistles, Erasmus' Annotations on the New Testament be provided with all convenient speed so that they be placed in the Library on this side of the feast of Pentecost next ensuing by the Dean and Residentiaries of the Church of York, to the end that such as be not of ability to provide them, or that by other occasion have them not in readiness, may resort to the Common Library and there peruse them accordingly.

19. *Also*, we will and command that by all means possible, as well as by sparring of the doors as by any other means that can be devised, the doves from time to time be kept forth of the said Church, and specially forth of the chancel of the same.

20. *Also*, we will and command that no minister from henceforth in the Cathedral Church of York do shave his crown under pain of censures of the church to be given against him as shall be thought most convenient.

No. 5. Ryl  
Injcts for  
Winchester  
(1547)

21. *Also*, we will and command that the keeper of the clock, if he upon convenient warning do not amend his diligence in keeping of the said clock, the same keeper to be removed or else a more cunninger man to be assigned in his room, being paid for his pains forth of the fee of the said keeper of the said clock.

perished in the sack of York, 1069. The Medieval Library was small, and when Leland visited York in the reign of Henry VIII he found few books in it. Holgate's injunction provides for a regular librarian.



22. *Also*, we will and command that the monuments and tabernacles where images did stand and namely over the place called the High Altar to be taken down with most convenient speed, and the said place to be ordered that the same may be painted with sentences of Holy Scripture.

23. *Also*, we will and command that there be the full number of 12 choristers according to the ancient custom of the Church of York, able to minister in their vocation and as to their duty doth appertain; without covin or colour of such as be unable either for that they have no knowledge in music or that their breasts be changed. And that none be admitted to be chorister but such as shortly after may be made able to serve in the quire and do other duty in the said Church.

No. 27. 24. *Also*, We will and command that there be no more  
Ridley's playings of the organs,<sup>1</sup> either at the Morning Prayer, the  
Arts for Communion, or the Evening Prayer within this Church of  
London York, but that the said playing do utterly cease and be left  
(1550). the time of Divine Service within the said Church.

25. *Also*, forsomuch as playing of the organs ought and must be ceased and no more used within the Church of York, we think it meet that the Master of the Choristers<sup>2</sup> for the time being who ought to play the same organs in times past who can no more so do, that the said Master of the Choristers do his diligence to his power to serve God in such vocation as he can conveniently and may. Therefore we will and command that the said Master of the Choristers for the time being help to sing Divine Service to the uttermost of his power within the quire of the Church of York, specially of the Sundays and other Holy-days.

26. *Also*, we will and command that every one having dignity or prebend within the said Cathedral Church and all other ministers and other officers of the same do subscribe their names to certain articles set forth for Religion.<sup>3</sup>

<sup>1</sup>Before thirty years had expired the organ was again in use in York.

<sup>2</sup>The organist is not mentioned in the Mediaeval Statutes, although organs were then in use in the minster. In 1543 John Thorn was appointed organist, master of the choristers and musical tutor to the boys.

<sup>3</sup>"The XLII Articles of Religion" (Hardwicke, *History of the Articles*).

27. *Also*, we will and command that the Chamberlain of the Church aforesaid, at the feasts of S. Martin in winter, and Pentecost ensuing the giving of these our Injunctions, from time to time and after his account made upon the receipts of the money belonging to the Commons of the Church of York, shall employ such sums of money charged in his accounts as shall be so by him received in and about payment of such payments as shall be to him in his fair accounts allowed. And to the charges of the Church according to his bounden duty without any delay.

28. *Also*, we will and command that the clerk of the works shall diligently look upon his office in foreseeing the decays of the Church and other edifices thereunto belonging, and bestowing the money coming out of his office about the reparations of the said Church and other buildings thereunto belonging, according as to his office doth appertain.

29. *Also*, we will and command that the keeper of the gates shall be diligent in executing his office, and namely in keeping of the gates belonging to the close of the Church without taking any money for letting of any person in and out after the hours appointed: and in also sweeping and cleansing the church according to his duty.

30. *Also*, we will and command that the Bailiff called the Peter Bailiff shall execute his office in all points according as to his duty doth appertain.

ALL WHICH Injunctions given in this our visitation we will and command diligently and truly to be observed and kept by the Dean President Chapter Residentiaries Canons and other ministers of the said Church under pain of excommunication and other censures of the Church to be given against offenders and breakers of the same from time to time as shall be seen convenient to the quality and quantity of their excesses and faults in that behalf done and committed.

In witness of all and singular the premises hereunto we have put our seal.

Given at York the 15th day of the month of August in the year of our Lord God 1552 and of the reign of our said most dread sovereign Lord King Edward the Sixth the 6th year And of our translation the 8th year.

XLVII  
Queen Mary's Articles.  
1554.

MARY succeeded to the Throne on July 6, 1553. Her early attempt to persuade the people to the old religion by preaching soon failed, and on August, 1553, a Royal Proclamation silenced all preaching, and also threatened religious compulsion. (*Doc. Ann.* i. 114.) In the autumn of the same year, the first Act of Repeal was passed, repealing nine Edwardine statutes—on the Sacrament (1 Ed. VI, c. 1); on the election of Bishops (*ib.*, c. 2); the First Act of Uniformity (2 and 3 Ed. VI, c. 1), for removing all positive laws against the marriage of priests (*ib.*, c. 21); for abolishing and putting away books and images (3 and 4 Ed. VI, c. 10); the New Ordinal Act (*ib.*, c. 11); the Second Act of Uniformity (5 and 6 Ed. VI, c. 1); Act for holy-days and fast-days (*ib.*, c. 3); Marriage of Priests and Legitimation of their Children (*ib.*, c. 12). This repealing Act also ordered the Services to be used after December 20, 1553, as in the last year of Henry VIII. Thus the religious *status quo* at Henry's death in 1547 was restored. When the chaos that followed during the next few months had subsided, Mary thought the time had come to deal on these lines with diocesan life, as well as to restore some of the former discipline. On March 4, 1554, she sent these articles or injunctions to all the bishops, with the accompanying imperative letter. Their main object was to revive the old canon law in many points where it had practically been in abeyance, and to deal with the clergy "not so much by a retrospective use of the repealing statute, as by the mere force of the old discipline" (Dixon, iv, p. 132). The characteristics of the first period of Mary's reign were toleration, a waiting policy with regard to the Pope, and some retention of the royal style of Supreme Head. Indeed it was only by virtue of her supremacy that such Articles as these could be issued. She issues orders to the bishops as Queen of England, without any appeal to Rome. She constantly appeals to the reign of Henry VIII, and to his closing years—rather than to papal ordinances, and not to the period before the breach with Rome.

These articles are also found in *The Pole Reg.* f. 141, *The Bonner Reg.* f. 342 and *Reg. Ebor* f. 651.

[Transc. Cawood's Edition, March, 1553 (Corpus Christi Library. Cambridge, Vol. cxxi, p. 521) collated with *The Bonner Register*, f. 342].

*A copy of a letter, with articles sent from the Queen's Majesty unto the Bishop of London; and by him and his officers, at her Grace's commandment, to be put in speedy execution with effect in the whole diocese, as well as in places exempt, as non-exempt whatsoever, according to the tenor and form of the same.*

Sent by the Queen's Majesty's commandment, in the month of March, anno Domini, 1554. By the QUEEN.

**R**IGHT REVEREND FATHER IN GOD, right trusty and well beloved we greet you well. And whereas heretofore in the time of the late reign of our most dearest brother King Edward the Sixth (whose soul God pardon) divers notable crimes, excesses, and faults, with sundry kinds of heresies, simony, advoutry, and other enormities have been committed within this our realm and other our dominions; the same continuing yet heretofore in like disorder since the beginning of our reign without any correction or reformation at all; and the people both of the laity and clergy, and chiefly of the clergy, have been given to much insolence and ungodly rule, greatly to the displeasure of Almighty God, and very much to our regret and evil contentation, and to no little slander of other Christian realms, and in manner to the subversion and clean defacing of this our realm; and remembering our duty to Almighty God to be to foresee, as much as in us may be, that all virtue and godly living should be embraced, flourish, and increase, and therewith also that all vice and ungodly behaviour should be utterly banished and put away, or at the least ways (so nigh as may be) so bridled and kept under that godliness and honesty might have the overhand: understanding, by very creditable report and public fame, to our no small heaviness and discomfort, that within your diocese, as well in not exempted as exempted places, the like disorder and evil behaviour hath been done and used, like also to continue and increase, unless due provision be had and made to reform the same (which earnestly in very deed we do mind and intend) to the uttermost all the ways we can possible, trusting of God's furtherance and help in that behalf: for these causes and other just considerations



us moving, we send unto you certain articles of such special matter as among other things be most necessary to be put now in execution by you and your officers, extending to the end by us desired, and the reformation aforesaid; wherein ye shall be charged by our special commandment, by these our letters, to the intent you and your officers may the more earnestly and boldly proceed thereunto, without fear of any presumption to be noted on your part, or danger to be incurred of any such our laws, as by your doings, of that is in the said articles contained, might any wise grieve you, whatsoever be threatened in any such case; and therefore, we straightly charge and command you, and your officers, to proceed to the execution of the said articles without all tract and delay, as ye will answer to the contrary. Given under our signet, at our palace of Westminster, the fourth day of March, the first year of our reign.

*Articles sent from the Queen's Majesty unto the ordinary, and by him and his officers, by her Grace's commandment, to be put in speedy execution with effect in the whole Diocese, as well in places exempt, as not exempt, whatsoever.*

1.<sup>1</sup> First, that every bishop and his officers, with all other having ecclesiastical jurisdiction, shall with all speed and diligence, and all manner of ways to them possible put in execution all such canons and ecclesiastical laws, heretofore in the time of King Henry the Eighth used within this realm

<sup>1</sup>The act for the Submission of the Clergy in 1534 (25 Henry VIII, c. 19) had a negative and a positive effect. While it forbade the clergy to enact new canons, constitutions or provincial ordinances unless by royal assent, it also left the old Canon Law in force, except where it would contradict statute law or the royal prerogative. Since then the Edwardine legislation had considerably restricted the sphere of the old Canon Law. The Marian repeals again enlarged its sphere on the Henrician lines and this injunction further emphasizes the policy. There had been several abortive attempts in Henry's reign to revise the Canon Law (see 25 Henry VIII, c. 19; 27 Henry VIII, c. 15; 35 Henry VIII, c. 16). There was also an unsuccessful attempt made under Edward (3 and 4 Ed. VI, c. 11) to "compile such ecclesiastical laws as should be thought convenient." Cranmer and Martyn drew up a body of Canons, the original of which still remains among the Harleian MSS. But all the attempts were inoperative, and Mary took no steps in that direction. On the contrary, she soon took away Henry's negative restrictions, for the Act of the Submission

of England, and the dominions of the same, not being direct and expressly contrary to the laws and statutes of this realm.

2. *Item*, that no bishop, or any his officer or other person aforesaid, hereafter in any of their ecclesiastical writings in process, or other extrajudicial acts, do use to put in this clause or sentence *Regia auctoritate fulcitus*.<sup>1</sup>

3. *Item*, that no bishop or any his officers, with all other persons aforesaid, do hereafter exact or demand in the admission of any person to any ecclesiastical promotion, orders, or office, any oath touching the primacy,<sup>2</sup> or succession,<sup>3</sup> as of late in few years passed hath been accustomed and used.

4. *Item*, that every bishop and his officers, with all other persons aforesaid, have a diligent eye, and use special diligence and foresight that no person be admitted or received to any ecclesiastical function, benefice, or office being a sacramentary,<sup>4</sup> infected or damned with any notable kind of heresy or other great crime: and that no bishop do stay, or cause to be stayed, as much as lieth in him, that benefices and

of the Clergy was repealed in the next year (1 and 2 *Phil. and Mary*, c. 8). Thenceforward the Canon Law stood on its own basis again, unsupported in any degree by Statute law, until Henry's act was again revived by 1 *Elizabeth*, c. 1. The reform of Canon Law was again attempted in Elizabeth's reign, but it came to nothing, and the pre-Reformation Canon Law still is in the position assigned to it by 25 *Henry VIII*, c. 19 (*The Reformatio Legum* has been edited by Cardwell, Oxford, 1850).

<sup>1</sup>The bishops had been required by Henry and again by Edward to take out commissions from the crown authorizing them to exercise their jurisdiction: they thus became for the time dependent on the King's pleasure and based their action on his authority. Dixon, ii, 167, 413. For the use of this phrase, see p. 68.

<sup>2</sup>For the Oath of the King's Supremacy see the Edwardine Ordinal (*Liturgies of Edward VI*, p. 168) for those to be ordained. By 28 *Henry VIII*, c. 10 (1536) all ecclesiastical persons were compelled to take the Oath of Supremacy (Cf. 1 *Ed. VI*, c. 12, §6, and see Dixon, i, pp. 205, 211, 233).

<sup>3</sup>See 35 *Henry VIII*, c. 1 (1543).

<sup>4</sup>It is curious that she should have used the word Primacy, when she plainly meant Supreme Head. It appears as if her doctors had told her that Supreme Head invaded Primacy" (Dixon, iv, p. 133, note). At the same time Mary continued to use the title Supreme Head in other official documents (see a Marian Licence to preach of Nov. 20, 1553, in Collier, *Eccl. Hist.* ix. 300).

<sup>4</sup>This was the name applied to those who denied the medieval definitions of the Real Presence and the Sacrifice of the Mass.

ecclesiastical promotions do not notably decay, or take hindrance, by the passing or confirming of unreasonable laws.

5. *Item*, that every bishop and all other persons aforesaid, do diligently travail for the repression of heresies and notable crimes, especially in the clergy, duly correcting and punishing the same.

6. *Item*, that every bishop and all the other persons aforesaid, do likewise travail for the condemning and repressing of corrupt and naughty opinions, unlawful books, ballads,<sup>1</sup> and other pernicious and hurtful devices, engendering hatred among the people, and discord among the same; and that schoolmasters, preachers, and teachers do exercise and use their offices and duties, without teaching, preaching, or setting forth any corrupt doctrine; and that doing the contrary, they may be by the bishop and his said officers punished and removed.

7. *Item*, that every bishop and all the other persons aforesaid, proceeding summarily, and with all celerity and speed, may and shall deprive,<sup>2</sup> or declare deprived, and amove according to their learning and discretion, all such persons from their benefices and ecclesiastical promotions, who con-

<sup>1</sup>The printing of books or ballads without the Queen's special licence was forbidden by the Royal Proclamation of Aug. 18, 1553 (Cardwell, *Doc. Ann.* I, p. 114).

<sup>2</sup>The Edwardine legislation legalizing the marriage of the clergy was repealed by the First Marian Act of Repeal, but nothing was done formally repealing the motion in favour of clerical marriage passed by the Lower House of Convocation in 1547. Bonner had anticipated this order with regard to the celibacy of the clergy (Dixon, iv, p. 156). On the whole subject of the Marian deprivations see Frere, *The Marian Reaction*. Machyn records (*Diary*, p. 50) that in December, 1553, a proclamation was made that no married priest should minister or say Mass. About this time the Lower House of Convocation presented a petition to the bishops asking among other things, "that married priests may be compelled to forsake their women whom they take as wives: that such priests as were lately married and refuse to reconcile themselves to their order and to be restored to administration, may have some especial admonitions whereby as apostates they may be discerned from others" (Wilkins, iv, 195). See also Julius Terentianus' Letter to John ab Ulmis, Nov. 20, 1553, "All the married clergy must either relinquish their wives or be deprived of their benefices" (*Original Letters*, p. 372). Recent research has shown that the Marian deprivations were largely if not entirely due to the fact that the clergy were married and not to any defect in the Edwardine Ordinal.

trary to the state of this order, and the laudable custom of the Church, have married and used women as their wives, or otherwise notably and slanderously disordered or abused themselves; sequestering also during the said process the fruits and profits of the said benefices and ecclesiastical promotions.

8. *Item*, that the said bishop, and all other persons aforesaid, do use more lenity and clemency with such as have married, whose wives be dead, than with others, whose women do yet remain in life: and likewise such priests as with the consents of their wives or women, openly in the presence of the bishop, do profess to abstain, to be used the more favourably; in which case, after penance effectually done, the bishop according to his discretion and wisdom, may upon just consideration receive and admit them again to their former administration, so it be not in the same place; appointing them such a portion to live upon, to be paid out of their benefice whereof they be deprived, by discretion of the said bishop or his officer shall think may be spared of the said benefice.

9. *Item*, that every bishop, and all other persons aforesaid, do foresee that they suffer not any religious man having solemnly professed chastity, to continue with his woman or wife, but that all such persons, after deprivation of their benefice or ecclesiastical promotion, be divorced, every one from his said woman, and due punishment otherwise taken for the offence therein.

10. *Item*, that every bishop, and all other persons aforesaid, do take order and discretion with the parishioners of every benefice, where priests do want, to repair to the next parish for Divine Service; or to appoint for a convenient time, till other better provision may be made, one curate to serve *alternis vicibus* in divers parishes, and to allot to the said curate for his labour some portion of the benefice that he so serveth.

11. *Item*,<sup>1</sup> that all and all manner of processions of the Church be used, frequented, and continued, after the old order of the Church in the Latin tongue.

<sup>1</sup> Processions had been forbidden by No 23 of the Edwardine Injunctions (1547).



12. *Item*,<sup>1</sup> that all such holy-days and fasting-days be observed and kept as was observed and kept in the latter time of King Henry the Eighth.

13. *Item*, the laudable and honest ceremonies<sup>2</sup> which were wont to be used, frequented, and observed in the Church, be also hereafter frequented, used and observed.

14. *Item*, that children be christened by the priest, and confirmed by the bishop, as heretofore hath been accustomed and used.

15. *Item*, touching such persons<sup>3</sup> as were heretofore promoted to any orders after the new sort and fashion of order, considering they were not ordered in very deed, the bishop of the diocese finding otherwise sufficiency and ability in these men, may supply that thing which wanted in them before, and then, according to his discretion, admit them to minister.

16. *Item*, that by the bishop of the diocese an uniform order be set forth by homilies, or otherwise, for the good instruction and teaching of the people; and that the said bishop and other persons aforesaid do compel the parishioners to come to their several churches, and there devoutly to hear Divine Service, as of reason they ought.

17. *Item*, that they examine all school-masters and teachers of children, and finding them suspect in any wise to remove them, and place Catholic men in their rooms, with a special commandment to instruct their children, so as they may be able to answer the priest at the Mass, and so help the priest to Mass as hath been accustomed.

<sup>1</sup>Mary's reference to the "latter time of Henry VIII" must mean a period subsequent to 1536 when the number of holy-days had been curtailed (see note on No. 3 First Ryl Injcts, 1536). Her Statute of Repeal had repealed 5 and 6 Edward VI, c. 3, which regulated *nominatim* the holy-days and days of abstinence to be observed.

<sup>2</sup>Machyn (*op. cit.*) records that in December, 1553, holy-bread, holy-water, palms and ashes were ordered by proclamation to be restored.

<sup>3</sup>"This does not seem intended to enjoin re-ordination, but the addition of the ceremonies which were omitted in the English ordinal . . . which ceremonies were admittedly not essential, though held to be laudable and expedient. . . . The item about Holy Orders remained, perhaps, a dead letter" (Dixon, IV, p. 135, note). See also Frere, *Marian Reaction*, p. 131.

18. *Item*, that the said bishop and all other the persons aforesaid, have such regard, respect, and considerations of and for the setting forth of the premises, with all kind of virtue, godly living, and good example, with repressing also and keeping under of vice and unthriftiness, as they and every each of them may be seen to favour the restitution of true religion; and also to make an honest account and reckoning of their office and care, to the honour of God, our good contentation, and the profit of this our realm, and the dominions of the same.

## XLVIII

### Bonner's Articles for London Diocese.

1554.

PHILIP and Mary were married on July 25, 1554. This was the prelude to the restoration of the Roman jurisdiction. Pole reconciled the kingdom to Rome in 'the following November,' and the third parliament, summoned in the same month by a writ from which the title Supreme Head was omitted, passed the Second Act of Repeal (1 and 2, Ph. and Ma., c. 8), which restored the religious *status quo* before 1529. Bonner's visitation, lasting from September 3, 1554, to October 8, 1555, stands out prominently in this period, not only for the storm of opposition which aroused it in London, but for the minuteness of its administration, and the severe criticism which it encountered from Bishop Bale. Wriothesley records "that the Bishop of London visited all his diocese and had sermons in every parish and place where he sat" (*Chronicle*, II, p. 122). Several persons were appointed in the parishes to carry on the investigation, and Bonner himself travelled through a large part of his diocese. Bale's criticism on the first thirty-seven of these articles was entitled, "A declaration of Edmund Bonner's Articles concerning the clergy of London diocese: whereby that execrable Antichrist is in his right colours revealed." Every epithet that has vitriolic force, every analogy that could be pressed into service, every instance where a previous position is contradicted is used with sarcastic indifference, falling alike upon what is evil and good. (Extracts from the *comperta* of this visitation are printed in Hale, *Precedents in Criminal Causes*; London, 1847). Bonner draws upon the vast source of Reformation inquiries and orders, at times adding or changing to suit the new regime, besides going back frequently to pre-Reformation Canons and Constitutions—especially to those set forth by Otto and Ottobon, which suggested to him the course which he pursued *viz.* investigation by archdeacons, and punishment by suspension or deprivation. It is interesting to note that these Articles became famous abroad: there is a complete copy of them in German preserved in the British Museum (*Neue Inquisition oder Nachforschung der Ketzermeister im Königreich England* [No date or place.] Press mark 5155 de 25), garnished with notes from the Bible and other sources, and some sharp criticism. There had also been a Latin

translation. It would appear from a letter of Renard, the Imperial Ambassador to the Bishop of Arras, that these articles were used by other bishops (Dixon, iv, 244, note). They have been numbered consecutively here for the purposes of reference.

[Transc. Cardwell, *Doc. Ann.*, i, p. 135, and collated with *The Bonner Register*, f. 365 and ff.]

*Articles to be inquired of in the general visitation of Edmund, Bishop of London, exercised by him in the year of our Lord God, 1554, in the City and Diocese of London, and set forth by the same for his own discharge towards God and the world, to the honour of God, and his Catholic Church, and to the commodity and profit of all those, that either are good (which he would were all) or delight in goodness (which he wisheth to be many) without any particular grudge or displeasure to anyone, good or bad, within this realm; which articles he desireth all men of their charity, especially those that are of his diocese, to take with as good intent and mind, as he the said bishop wisheth and desireth, which is to the best; and the said bishop withal desireth all people to understand, that whatsoever opinion, good or bad, hath been conceived of him, or whatsoever usage or custom hath been heretofore, his only intent and purpose is to do his duty charitably, and with that love, favour and respect, both towards God and every Christian person, which any bishop should show to his flock in any wise.*

*The first articles are concerning the clergy, because they should of duty give good example and that their fault is more in deed, and more worth punishment, than the faults of the laity.*

1. Whether the clergy, to give example to the laity, have in their living in their teaching and in their doing so behaved themselves, that they (in the judgement of indifferent persons) have declared themselves to search principally the honour of God and His church, the health of the souls of such as are committed to their cure and charge, the quietness of their parishioners, and the wealth and honour of the King and Queen of this realm?

2. Whether your parson, vicar, or any other ministering as priest within your parish have been or is married, or taken for married, not yet separated from his concubine, or woman



taken for wife; or whether the same woman be dead or yet living: and being living, whether the one resorteth to the other, openly, secretly or slanderously, maintaining, supporting or finding the same in any wise, to the offence of the people?

3. Whether there be any person of what estate, condition, or degree he be, that doth in open talk or privily defend, maintain or uphold the marriage of priests, encouraging or bolding any person to the defence thereof?

No. 6. First  
Ryl Injcts  
(1536), and  
note.

No. 24. Ryl  
Arts (1547).

No. 6. First  
Ryl Injcts  
(1536), and  
note.

Nos. 24 and  
26. Ryl Arts  
(1547).

4. Whether you have any parson or vicar resident continually with you upon his benefice, doing his duty in the serving of the cure; and whether, being able, he do keep hospitably upon the same, feeding his flock with his good living, with his teaching, and his relieving of them to his power?

5. Whether your parson or vicar being absent, have a sufficient dispensation and licence therein; and whether in his absence he do appoint an honest, able and sufficient learned curate to supply his room and absence, to serve his cure?

6. Whether your parson or vicar by himself, or his good and sufficient deputy for him, do relieve his poor parishioners, repair and maintain his house or mansion and things thereunto appertaining, and otherwise do his duty, as by the order of the law, and custom of this realm he ought to do?

7. Whether the said curate so appointed in the absence of your parson or vicar do in all points the best he can to minister the sacraments and sacramentals and other his duty in serving the same cure, especially in celebrating Divine Service at convenient hours, chiefly upon Sundays and holy-days and procession days, and ministering the said Sacraments and sacramentals, as of duty and reason he ought, moving and exhorting his parishioners to come, and devoutly to hear the same; and whether he himself do reverently celebrate, minister and use the same as appertaineth?

8. Whether he the said curate, parson or vicar have been or is suspect of doctrine, erroneous opinion, misbelief or evil judgement; or do set forth, preach, favour, aid or maintain the same, contrary to the Catholic faith and order of this realm?

9. Whether they, or any of them, do haunt or resort to ale-houses or taverns, otherwise than for his or their honest

necessity and relief; or repair to any dicing houses, common bowling alleys, suspect houses or places, or do haunt or use common games or plays or behave themselves otherwise unpriestly or unseemly?

No. 42.  
Hooper's  
Interrogs  
(1551-52).

10. Whether they, or any of them, be familiar, or keep company, and be conversant with any suspect person of evil conversation and living, or erroneous opinion or doctrine; or be noted to aid, favour and assist the same in any wise contrary to the good order of this realm, and the usage of the Catholic Church?

11. Whether there be dwelling within any your parishes any priest, foreigner, stranger or other who not presented to the bishop of his diocese or his officers, examined and admitted by some one of them, doth take upon him to serve any cure, or to minister any Sacraments or sacramentals within the said parish?

No. 4.  
Bonner's  
Injcts for  
London  
(1542).

12. Whether there be dwelling within any your parishes or repairing thither any priest or other naming himself minister, who doth not come diligently to Church to hear the Divine Service or sermons there; but absenteth himself or discourageth other by his example or words to come unto the same, expressing their name and surname, with sufficient knowledge of them?

13. Whether there be any married priests, or naming themselves ministers, that do keep any assemblies or conventicles,<sup>1</sup> with such like as they are, in office or sect, to set forth any doctrine or usage not allowed by the laws and laudable customs of this realm; or whether there be any resort of any of them to any place for any privy lectures, sermons, plays, games or other devices, not expressly in this realm by laws allowable?

14. Whether there be any of them, which is a common brawler, scolder, a sower of discord among his parishioners, a hawker, a hunter, or spending his time idly and unthrifty; or being a fornicator, an adulterer, a drunkard, a common swearer, or blasphemer of God, or his saints; or an unruly or evil-disposed person; or that hath come to his benefice or

Nos. 3 and 4.  
Ridley's Arts  
for London  
(1550).

<sup>1</sup>There was an act passed by Mary's first parliament against unlawful assemblies which had the effect of an Act of Uniformity (1 *Mary*, II, c. 12).

promotion by simony, unlawful suit, or ungodly means in any wise?

No. 8. 15. Whether they, and every of them, to the best of their

Bonner, *op. cit.* powers, at all times have exhorted and stirred the people to quietness and concord, and to the obedience of the King and

No. 13. *supra*, and note. Queen's Majesties and their officers; rebuking all sedition and

No. 5. First Ryl Injets tumult, with all unlawful assemblies, moving the people to

(1536). charity and good order, and charging the fathers and mothers, masters and governors of faith, to keep good rule, and to instruct them in virtue and goodness to the honour of God,

No 14. Bon- 16. Whether they, or any of them do admit any person ner, *op. cit.* to receive the Blessed Sacrament of the altar, who are openly

No. 25. Ryl known or suspected to be adversaries and speakers against Injets (1547). the said Sacrament,<sup>1</sup> or any other article of the Catholic faith; or to be a notorious evil person in his conversation or doctrine, an open oppressor or evil doer to his neighbour, not being in hatred or malice with his said neighbour, not being confessed, reconciled, and having made satisfaction in that behalf?

17. Whether they, or any of them have, of their own authority, admitted and licensed any to preach<sup>2</sup> in their cure, not being authorized and admitted thereunto, or have denied or refused such to preach as have been lawfully licensed; and whether they or any of them having authority to preach within their cures, doth use to preach, or at the least doth procure other lawful and sufficient persons to do the same according to the order of this realm?

18. Whether they, or any of them, since the Queen's Majesty's proclamation<sup>3</sup> hath or doth use to say or sing

<sup>1</sup>Compare I *Mary* II, c. 3, §4 against abusing the Blessed Sacrament.

<sup>2</sup>All preaching was restricted by Royal Proclamation on Aug. 18, 1553 (Cardwell, *Doc. Ann.* I, p. 114). Henceforth no one was allowed to preach except with the Queen's licence. Mary thus resorted to the example set by Henry VIII and Edward VI, and restored the system in use in the middle of 1548 *mutatis mutandis* (see note on No. 8, Ridley's Arts for London, 1550). Authority was given by Mary to Gardiner, who was Chancellor, to grant preaching licences under the great seal, Aug. 26, 1553 (*Rymer*, xv, 337).

<sup>3</sup>The English Service was abolished by the First Statute of Repeal, and the Latin Service restored Dec. 20, 1553. A few months earlier Hooper wrote to

Divine Service, minister the Sacraments or sacramentals, or other things, in English, contrary to the order of this realm?

19. Whether<sup>1</sup> they, and every of them, in their suffrages, collects and prayers doth use to pray for the King and Queen's majesties, by the name of King Philip and Queen Mary, according to a letter and commandment therein lawfully given now of late unto them by their ordinary?

20. Whether they, and every of them, have diligently moved and exhorted their parishioners, how and in what manner children should be baptized in time of necessity; and they the said parishioners reverently and devoutly to prepare themselves to receive and use the Sacraments, especially the Sacrament of the Altar; and whether any person have refused or contemned to receive the said Sacrament of the Altar, or to be confessed and receive at the priest's hands the benefit of absolution, according to the laudable custom of this realm?<sup>2</sup>

No. 18.  
Shaxton's  
Injcts for  
Salisbury  
(1538), and  
note.

21. Whether they, and every one of them hath diligently visited his and their parishioners in the time of sickness and

No. 53. Rid-  
ley, *op. cit.*

Calvin, "All the services in the church are performed in Latin" (Gorham, *Reformation Gleanings*, No. xciii). Bonner specially had anticipated the date. Mass was sung by the bishop in S. Paul's on Sept. 17 (*Grey Friars' Chronicle*, p. 84) and restored during August and September in a few of the London churches (Machyn, *Diary*, p. 42, 44; Wriothesley, *Chronicle*, II, p. 101). The proclamation here referred to has not been found, but Machyn (p. 50) records that in December, 1553, there "was a proclamation through London and all England that no man should sing no English service nor communion after the xx day of December." This is doubtless the proclamation to which Bonner refers.

<sup>1</sup>The Letter is not forthcoming. The collects to which Bonner refers are possibly the same as those in the Mass for the King and Queen contained in his *Necessary Doctrine* of 1555 (Brit. Mus. 226, a. 28), which he ordered to be read to the people chapter by chapter, by the Injunctions which arose out of this Visitation (see below).

<sup>2</sup>On February 23, 1554, Bonner sent a monition to his clergy in which he refers to the laudable usage and custom of the whole Catholic Church, which was confirmed by the ecclesiastical laws of this realm, "That all faithful people (being of lawful age and discretion) are bound once in the year at least (except reasonable cause excuse them) to be confessed to their own proper curate and to receive the sacrament of the altar with due preparation and devotion" (Cardwell, *Doc. Ann.* I, p. 175). An instance of refusal to receive absolution is recorded in the *comperda* of this visitation (Hale, *op. cit.* p. 141). It is to be noted that Bonner's phraseology follows that of the Prayer Book.



need and ministered Sacraments and sacramentals to them accordingly; and whether they have exhorted and nourished them to have due respect to their soul's health, and also to set and order in their temporal lands and goods, declaring their debts perfectly, and what is owing unto them; and they so to make their testaments and last wills,<sup>1</sup> that as much as may be, all trouble and business may be excluded, their wives and children with their friends may be holpen and succoured, and themselves decently buried and prayed for, and to have an honest memory and commendations for so doing?

No. 26. Hooper's Injcts (1551-52).  
Nos. 49 and 50. Ridley, *op. cit.* 22. Whether they and every of them have so solemnized matrimony between any his parishioners or any other persons, the banns not before asked three several Sundays, or holy-days, or without certificate of the said banns from the curate of any other parish, if any of them be of another parish; and whether touching the solemnization and use of this Sacrament of matrimony, and also of all other the sacraments of the Church<sup>2</sup> they have kept and observed the old and laudable custom of the Church without any innovation or alteration in any of the same?

23. Whether they, and every of them upon the Sunday at the service time doth use to set forth and declare unto the people all such holy-days and fasting-days,<sup>3</sup> as of godly usage and custom hath heretofore been laudably accustomed to be kept and observed in the week following and ensuing; and whether they and every of them doth observe and keep themselves the said holy-days and fasting-days?

No. 5. *ibid.* 24. Whether the parson or vicar doth repair and maintain his chancel and mansion house in sufficient reparation; and the same being in decay, whether he doth bestow yearly the fifth part of his benefice, till such time the same be sufficiently repaired; doing also further his duty therein, and otherwise as by the law he is charged and bound in that behalf, distributing and doing as he is bound by the law?

<sup>1</sup>Bonner here uses almost the very words of the rubric in the Visitation office of the First Prayer Book.

<sup>2</sup>Ordered by the First Act of Repeal (1 *Mary*, II, c. 2, 1553).

<sup>3</sup>Mary had restored the old holy-days and fasts (see No. 12, *Mary's Arts*, 1554).

25. Whether there be any person, that doth serve any cure, or minister any sacraments, not being priest; or if any do take upon them to use the room and office of the parson, or vicar, or curate of any benefice or spiritual promotion, receiving the fruits thereof, not being admitted thereunto by the ordinary?

26. Whether they, and every of them doth go in priestly apparel and habit, having their beards and crowns shaven; or whether any of them doth go in laymen's habits and apparel, or otherwise disguise themselves, that they cannot easily be discerned or known from laymen? No. 12. Bonner, *op. cit.*

27. Whether they, or any of them have many promotions and benefices ecclesiastical, cures, secular services, yearly pensions, annuities, farms, or other revenues now in title or possession; and what the names of them be and where they be, giving all good instruction, and perfect information therein? No. 48. Ryl Arts (1547).

28. Whether such as have churches or chapels appropriated<sup>1</sup> and mansions and houses thereto appertaining, do keep their chancels and houses in good and sufficient reparations; and whether they do all things in distributions and alms or otherwise, as by law and order they ought to do?

29. Whether any such as were ordained schismatically,<sup>2</sup> and contrary to the old order and custom of the Catholic Church, or being unlawfully, and schismatically married after the late innovation and manner, being not yet reconciled nor admitted by the ordinary, have celebrated or said either Mass or other Divine Service within any cure or place in this city or diocese? Nos. 7 and 15. Mary's Arts (1554).

30. Whether any parson, or vicar, or other having ecclesiastical promotion, do let out the same to farm<sup>3</sup> without No. 4. *ibid.*

<sup>1</sup> See p. 20.

<sup>2</sup> These Articles are dated before the reconciliation with Rome, therefore "schismatically" does not refer to formal separation from Rome, but the Edwardine Ordinal is treated as schismatical because of its innovations.

<sup>3</sup> A benefice was farmed when the incumbent let it out for a certain annual rental to some one else to make what he could out of it. This custom led to many evils. In the Middle Ages not only was the farmer an exacting and uncharitable landlord, but often in the case of a long lease he also claimed rectorial rights, when the rector died. Otto's Eighth Canon (Johnson, *Canons*, p. 157) forbade farming to laymen, and allowed a benefice to be farmed for

consent, knowledge, and licence of his ordinary, especially for an unreasonable number of years, or with such conditions, qualities, or manners, that the same is to the great prejudice of the Church, and the incumbent of the same, and especially of him that shall succeed therein?

31. Whether there be any parson, vicar, curate, or priest, that occupieth buying and selling as a merchant, or occupieth usury,<sup>1</sup> or layeth out his money for filthy lucre's sake and gain, to the slander of the priesthood?

No. 12. Bon- 32. Whether they or any of them do wear swords, daggers, ner, *op. cit.* or other weapon in times and places not convenient or seemly?

33. Whether any priest or ecclesiastical person have reiterated or renewed baptism,<sup>2</sup> which was lawfully done before, or invented or followed any new fashion or form contrary to the order of the Catholic Church?

No. 15. 34. Whether<sup>3</sup> the parson, vicar, or curate do (according Shaxton's to the law) every quarter in the year upon one solemn day Injcts for Sarum(1538) or more, it is to wit, upon the Sunday or solemn feast (when the parishioners by the order of the Church do come together), expound and declare by himself, or some other sufficient person, unto the people in the vulgar or common tongue plainly, truly, and fruitfully the Articles of the Catholic faith; the Ten Commandments expressed in the old law, the two commandments of the Gospel, or new law, that is of earnest love

only five years to an ecclesiastical person. At the expiration of that term, the farmer must not be the same person. The agreement was to be made in the presence of the bishop or archdeacon, who were to preserve a written copy of it. This was to prevent fraudulent leases which benefited the lessee at the expense of the benefice. The later methods have already been noted above. See for example No. 7. Heath's Injcts for Roch. Cath. 1543. (FIRST SET.)

<sup>1</sup>Previous canon law (*e.g.*, Council of Westminster, 1138; Johnson, *English Canons*, p. 43) laid under the sentence of deprivation clergy who were usurers, or followed filthy lucre or did public business for secular men. But the canonical prohibition dates back to early times (Cf. Council of Nicæa, A.D. 325, Council of Laodicea, A.D. 363; *Elfric's Canons*, A.D. 957). On the whole subject see Ashley, *Economic History*, I, ii, pp. 395 and ff.

<sup>2</sup>This aims at the practice of the Anabaptists.

<sup>3</sup>This article is based on No. 9 of Peckham's *Constitutions*, 1281 (Johnson *op. cit.* II, p. 283), which Bonner closely follows—the subjects for instruction and the days appointed for it are identical.

to God and to our neighbour; the Seven works of Mercy; the Seven deadly Sins, with their offspring, progeny, and issue; the Seven principal Virtues; and the Seven Sacraments of the Church?

35. Whether every priest, having cure, do admonish the women that are with child within his cure, to come to confession, and to receive the sacrament,<sup>1</sup> especially when their time draweth nigh, and to have water in readiness to christen the child with if necessity so require it? No. 18.  
Shaxton,  
*op. cit.*

36. Whether stipendiary priests do behave themselves discreetly and honestly in all points towards their parson or vicar, giving an oath, and doing according to the law and ecclesiastical constitutions, ordinances, and laudable customs in that behalf?

37. Whether any parson, vicar, or other having any ecclesiastical promotion, have made any alienation of anything pertaining to their church, benefice, or promotion, what it is and what warrant they had so to do?

*Articles warning Archdeacons, their Officials and Ministers*

38. Whether they and every of them hath executed and done his office in all points, according to the order of the law, and the ecclesiastical constitutions, and laudable customs of the Church?

39. Whether<sup>2</sup> the said archdeacons have faithfully and profitably visited all the churches within their archdeaconries, enquiring diligently how Divine Service in all points hath been celebrated and said, the Sacraments and sacramentals ministered, and how the ornaments of the church have been kept, and what lack hath been there of them, or what fault hath been in them; and generally of all things spiritual and temporal appertaining to the good order of their archdeaconries and the said churches; correcting and punishing diligently and faithfully all such offences, transgressions and crimes, as appertaineth to the worthy punishment and reformation?

<sup>1</sup>See No. 33 Rich's *Constitutions*, 1236 (Johnson, *op. cit.* ii, p. 143) for a similar order.

<sup>2</sup>This is in substance the Canon xx of Otto's *Constitutions*, 1237 (Johnson, p. 166).



40. Whether<sup>1</sup> the said archdeacons, their officials and ministers and every of them, at all times and in all cases, have faithfully, truly, and diligently put in execution all and every such commissions and commandments, which they or any of them have at any time received from the bishop their ordinary, and certified the same accordingly?

41. Whether<sup>2</sup> the said archdeacons do grieve and charge the said churches or any of them, with superfluous expenses and charges, or do exact procurations<sup>3</sup> when they do not visit, or do not behave themselves discreetly, modestly, and temperately in the number and quality of such as they bring with them in visitation?

42. Whether<sup>4</sup> the said archdeacons do receive money either not to visit and to reform, either not to correct, punish and mend offences and faults, or do make unjust and unlawful process against any man, to exhort thereby any money or reward for any notorious offence or crime done by the offender thereof?

43. Whether<sup>5</sup> the said archdeacons be frequent and oft in the assemblies or chapters observed and kept in several and particular deaneries rural; and whether that in the same they do diligently instruct and teach the priests and curates, especially among other things to live virtuously, honestly and well, and to understand and know perfectly the words of the Canon of the Mass, and the form and order of Sacraments, especially of Baptism, and chiefly in those words and things, which are of the substance of the Sacrament in any wise?

44. Whether the said archdeacons do observe and keep certain ecclesiastical laws and customs especially set forth by Otho and Othobon, concerning ecclesiastical persons that do keep concubines, against the order of the said laws and customs; and whether the said archdeacons do inquire and proceed according to the said customs, whereof the one beginneth.

<sup>1</sup>Compare Peckham's *Constitutions*, 1279, Canon x (*ibid.* ii, p. 289).

<sup>2</sup>This is an extract from Canon xx of Otto's *Constitutions*, 1237.

<sup>3</sup>"Procurations are sums of money paid as compositions for the entertainment of man and horse on the occasion of a visitation" (Blunt, *Church Law*, p. 276).

<sup>4</sup>Practically an extract from the same canon.

<sup>5</sup>This is the concluding portion of the same canon.

*Licet ad profugandum*,<sup>1</sup> etc., and the other beginneth, *Quam indecorum*,<sup>2</sup> etc.?

45. Whether the said archdeacons and other ecclesiastical persons, especially being in holy orders and beneficed, do observe and keep the tenor, form, and effect of the chapter, *Exterior habitus—De vita et honestate clericorum*,<sup>3</sup> touching their habit and apparel?

46. Whether the said archdeacons and every of them do observe and keep their corporal oath, given to their ordinary in the time of their admission to their archdeaconries, concerning obedience and reverence; and whether the said archdeacons do content and pay faithfully and truly all such duties as they ought to pay unto their said ordinary in any manner of wise, and especially pensions severally going out and payable by them unto their said ordinary?

47. Whether the said archdeacons do foresee and provide that the Blessed Sacrament of the altar be reverently preserved and kept in a pix, and hanged upon the altar,<sup>4</sup> or otherwise decently and safely kept and placed: and that the host so reserved in the pix be once in the week taken and received of the priest,<sup>5</sup> or such person for whom the same is reserved, and another consecrate host put in the place thereof; and the same not to be suffered there long to continue, but changed and renewed according to the old custom and usage of the Church?

No. 59.  
Ridley,  
*op. cit.*,  
and note.

48. Whether<sup>6</sup> they and every of them have admonished the parsons, vicars, curates, and all other priests being called

<sup>1</sup>Lyndwood (*Provinciale*) ed. 1679, ii, p. 41; Johnson, *op. cit.* p. 162.

<sup>2</sup>Lyndwood, *op. cit.* p. 92; Johnson, *op. cit.* p. 221.

<sup>3</sup>Lyndwood, *Provinciale*, i, p. 122; Johnson, *op. cit.* p. 381 (Stratford's *Constitutions*, 1343). Bonner evidently quotes from Lyndwood. The first *titulus* of the third book of the *Provinciale* is "De vita et honestate clericorum," and the third chapter of this *titulus* is Stratford's canon, "Exterior habitus."

<sup>4</sup>Wriothesley records (*Chronicle*, ii, p. 114) that in March, 1554, "the Sacrament of the Altar was hanged or set on the altar of every parish church."

<sup>5</sup>Compare No. 4 Reynolds' *Constitutions*, 1322 (Johnson, *op. cit.* ii, p. 337), "Let the Holy Eucharist be kept in a clean pyx of silver or ivory, or otherwise as befits the Sacrament. Let not the host be reserved above seven days after consecration, but renewed every week."

<sup>6</sup>In pre-Reformation times it was customary for wills to be made in the presence of the parish priest (Johnson, *op. cit.* p. 141).. The Surtees Society have

or coming to any sick person making his testament and last will, to put the sick person in remembrance of the great spoil and robbery that of late hath been made of the goods, ornaments, and things of the Church;<sup>1</sup> exhorting charitably the same not only to relieve and help the needy persons being abroad, but also, according to the old and laudable custom used in times past, effectually to remember both his parish church, and the need thereof, and also the cathedral and mother church of this city and diocese of London; relieving the same with somewhat, according to his devotion and power; and whether the said parsons, vicars, curates, and other the said priests have done accordingly?

*Articles concerning the things of the Church and Ornaments of the same*

Nos. 56-58. 49. Whether there be at the entry of the church or within  
Cranmer's the door of the same an holy-water stock or pot having in it  
Arts for holy-water to sprinkle upon the enterer, to put him in re-  
Cant. membrance both of the promise made at the time of his bap-  
(1548), and tism, and of the shedding and sprinkling of Christ's blood  
notes. upon the cross for his redemption; and also to put him in re-  
membrance that as he washeth his body, so he should not  
forget to wash and cleanse his soul, and make it fair with vir-  
tuous and godly good living; and finally to put him in remem-  
brance that as water passeth and slideth away, so he shall  
not tarry and abide in this world, but pass and slide away  
as the water doth?

50. Whether there be every Sunday holy-water and holy-  
issued a collection of wills entitled *Testamenta Eboracensia*. The fourth volume especially deals with the period immediately preceding the Reformation. From these it is possible to collect certain common characteristics. Almost all bequeath something to the church—either money for the building, or for vestments, or for a new altar, or for a new parish church and such like. The poor were provided for by the bequest of doles for distribution at the funerals and anniversaries (see Rock, *op. cit.* III, 26-33). Ecclesiastical orders laid it down as a duty of the faithful to bequeath part of their property for pious objects, the priest who visited them exhorting them to do so (Wilkins, II, 175).

<sup>1</sup>Bonner refers to the "great pillage" of church goods carried out by commissioners in 1552 (see Dixon, III, pp. 450-454, and Jessopp, *Before the Great Pillage*).

bread<sup>1</sup> made and distributed among the parishioners, the one *Ibid* and for consideration afore rehearsed, the other practised as well notes. to put men in remembrance of unity and concord, expressed by the several grains, which being many are ground and brought to one loaf made of them all, as also to bring to memory the usage of the primitive church, which was to have often, and especially on the Sunday, a communion between the multitude; for lack of which communion this holy bread is now given men to understand, that they should have done the other, and for lack of the same do now receive this for a memory thereof?

51. Whether there be a pax<sup>2</sup> in the church, not only to put the people in remembrance of the peace that Christ bequeathed to His disciples, but of that peace that Christ by His death purchased for the people, and also of that peace which Christ would have between God and man, man and man, man to himself. And the said pax in the Church to be kissed by the priest, and to be carried to the parishioners at Mass-time, in especial remembrance of the premises?

No. 4. Ryl  
Injects for  
Doncaster  
(1548).

52. Whether there be any that refuseth to receive the said holy-water or holy-bread, or refuseth to take the pax, or to kiss the priest at the solemnization of matrimony,<sup>3</sup> or use any

<sup>1</sup>The Proclamation of December, 1553 (Machyn, p. 50) ordered the restoration of holy-bread and holy water in all parishes.

<sup>2</sup>Before the middle of the thirteenth century, it was customary at the conclusion of the Mass to send forth the kiss of peace, by the priest pressing his lips to the outside of the chalice which contained the Blessed Sacrament and then to kiss the chief minister present or the person who served the Mass, who in turn conveyed it to the people, first kissing the most important man. Thence it went from man to man on the men's side and woman to woman on the women's side until all present received it. Subsequently it became customary to convey it in another manner. The priest kissed a small piece of wood or metal, on which was painted or engraved a figure of our Lord, set in a frame with a handle. This the clerk carried in his left hand to each person to kiss, and wiped it after each kiss with a small linen cloth which he held in his right hand. Bonner summarizes its symbolism. It was common in pre-Reformation canons to order the people to provide it among other church goods (Cf. Winchelsey's *Constitution* "Ut parochiani.") It was called by various names—"osculatorium," "asser pacis," "tabula pacis" (see Johnson, *op. cit.* pp. 176, 318; Wilkins, II, p. 139), and in English the "paxbrede" (see illustration in Rock, IV, 187 and 189). It usually stood on the Gospel side of the altar at Mass.

<sup>3</sup>There were certainly no rubrical directions in the solemnization of matri-



such-like ceremonies, heretofore used and observed in the church?

53. Whether there be in the church a high altar of stone,<sup>1</sup> consecrated and dedicated especially to say or sing Mass upon; and it is not meant any gravestone taken from the burial, or other unseemly place, and put up for an altar, but a meet and convenient stone, as hath been accustomed in times past in the church, for Mass decently and commonly to be said or sung thereupon?

54. Whether<sup>2</sup> the things underwritten (which are to be found at the cost of the parishioners) be in the church: it is to wit, a legend,<sup>3</sup> an antiphoner,<sup>4</sup> a grail,<sup>5</sup> a psalter,<sup>6</sup> an ordinal<sup>7</sup> to say or solemnize divine office, a missal, a manual,<sup>8</sup> a processional,<sup>9</sup> a chalice, two cruets, a principal vestment<sup>10</sup> with

mony for anyone to kiss the priest in the literal interpretation of the word. The Sarum Missal directed that the bridegroom should receive the pax from the priest and give it to the bride, kissing her and no one else; but that the clergy should receive the Peace from the priest and pass it on to the rest after the accustomed manner. But see Calrol, *Dict. d'Archéol.* Art. Baiser.

<sup>1</sup>The proclamation of Dec., 1553 (Machyn, p. 50) ordered altars to be set up in all the churches, and in February, 1554, Bonner wrote to his clergy asking them to certify if they had set them up (Cardwell, *Doc. Ann.* i, p. 176).

<sup>2</sup>This list of church goods corresponds, with certain changes which are noted from Winchelsey, to the usual pre-Reformation order to the parishioners for their provision (see Winchelsey's *Constitution* (1298) in Lyndwood, *Provinciale*, p. i. 251, and Johnson, ii, pp. 176, 318).

<sup>3</sup>See Wordsworth and Littlehales, *Old Service Books*, p. 129, seq. A lectionary or book of lessons for Mattins.

<sup>4</sup>See *ibid.*, p. 104. Provided the music for the Canonical Hours.

<sup>5</sup>See *ibid.*, p. 203. Provided music for the ancient portions of the Mass.

<sup>6</sup>See *ibid.*, p. 108. A liturgical Psalter was arranged as a service book, with antiphons, etc., and usually contained also a Calendar, the Canticles, Litany, etc. Bonner omits the Troper here.

<sup>7</sup>See *ibid.*, p. 13. A pye, or collection of rubrical directions.

<sup>8</sup>See *ibid.*, p. 213. A book of the occasional offices, such as Baptism, Marriage, etc.

<sup>9</sup>See *ibid.*, p. 165. A book containing the rubrics, texts, and music which were used in processions. Bonner adds "two cruets."

<sup>10</sup>The word vestment had different meanings: (i) it may mean an entire suit, even including the hangings of the altar, and the vestments for the deacon and subdeacon as well as a cope; (ii) it may mean a chasuble, with stole, fanon, alb and apparels; (iii) the same as ii without the alb; (iv) less frequently to denote tunics and copes (Atchley in *Essays on Ceremonial*, pp. 99 and 246, where

chasuble, a vestment for the deacon and sub-deacon,<sup>1</sup> a cope with the appurtenances, it is to wit an amice, alb, girdle, stole and fannon,<sup>2</sup> the high altar<sup>3</sup> with apparel in the front and other parts thereof,<sup>4</sup> three towels,<sup>5</sup> three surplices, a rochet,<sup>6</sup> a cross for procession with candlesticks, a cross for the dead, an incenser, a ship or vessel for frankincense, a little sanctus bell,<sup>7</sup> a pix with an honest and decent cover,<sup>8</sup> and a veil for the Lent, banners for the Rogation week, bells and ropes, a bier for the dead, a vessel to carry holy water about,<sup>9</sup> a candlestick for the paschal taper, a font to christen children with covering and lock and key,<sup>10</sup> and generally all other things, which after the custom of the country or place, the parishioners are bound to find, maintain and keep?

55. In case such things be in the church, when they were provided and used; if they be not by whose fault and negligence the same proceedeth?

56. Whether there be a churchyard, and if there be,

references are given). There can be little doubt that Bonner used it in the first sense, and that by "a principal vestment" he meant a complete suit for the principal feasts. This is the interpretation of "principale" by Lyndwood (*op. cit.* p. 252). For a good example of "vestment" used as a noun of multitude see Gray's *Constitutions*, 1250, No. 1. See also the note on "Vestment" in the Appendix to the *Convocation Report on the Ornaments' Rubric* (1907).

<sup>1</sup>Winchelsey specifies the dalmatic and tunicle, and Bonner adds the explanation of the "appurtenances."

<sup>2</sup>A maniple.

<sup>3</sup>Winchelsey, "frontale ad magnam altare;" i.e., the parishioners did not have to provide the altar itself.

<sup>4</sup>An account has been given of the altar furniture in a note on No. 23, Hooper's Interrogations (1551-52).

<sup>5</sup>"Tuellis": two for placing under the Corporal on the altar, one for the priest to wash his fingers at the Lavatory (Lyndwood, *op. cit.* p. 252).

<sup>6</sup>A surplice with tight sleeves or without them, "pro clerico ministraturo sacerdoti, vel forsan ad opus ipsius sacerdotis in baptizando pueros ne per manicas ipsius brachia impediatur" (Lyndwood, *op. cit.*). Bonner adds candlesticks and the incense ship.

<sup>7</sup>Bonner substitutes this for the bell for carrying before the Body of Christ in the Visitation of the Sick.

<sup>8</sup>See note on No. 59, Ridley's Arts for London (1550).

<sup>9</sup>Winchelsey adds the pax here.

<sup>10</sup>St Edmund of Canterbury in his Provincial Constitutions ordered the font to be kept under lock and key (Lyndwood, iii, 12, or Johnson, p. 134).

- No. 20. whether the same be well and honestly repaired and kept, so that no cattle, especially hogs and filthy beasts, be suffered to come in and defile it?  
 Hooper's Interroggs (1551-52).
- No. 7. hath been accustomed; and if not where the crucifix and rood-loft is become, and by whose negligence the thing doth want?  
 Second Ryl Injcts (1536), and note.
- No. 9. 58. Whether the water consecrated, being in the font, be once a month,<sup>2</sup> at the least, duly changed and renewed, according to the old custom of the Church?
- Visitn Arts (c. 1549), and note 8. 59. Whether in the said church there be a chrismatory for holy oil and chrism, decently and well kept after the old custom; and whether the said oil and chrism be also therein and frequented and used as they ought to be?

60. Whether in the said church there be seats and pews<sup>3</sup> for the parishioners to sit in, honestly prepared and kept after the old usage and custom, and the doors, windows, and all other places of the church duly repaired and kept?

61. Whether there hath been or be any plate, ornaments or jewels, bells, candlesticks or lead, or other goods of and in the said church; what they were or be, and in whose hands they were or are; and whether they be alienated or pledged, declaring the value thereof?

62. Whether there hath been made any inventory or in-

<sup>1</sup>Not long after July, 1554, Bonner had erected "a fair large image of our Saviour, which they called the Rood" on the *pulpitum* or loft in S. Paul's.

<sup>2</sup>As the catechumenate disappeared as a period of probation, the baptismal rites became contracted, and it was customary to bless the water at intervals and leave it in the font ready for use. For example, in 1236, Abp. Edmund ordered it to be renewed weekly (*ut s.*); the *York Manual* prescribes "*saepe debet fieri propter aquae corruptionem*"; (Surtees Society, vol. LXIII, p. 10); the First Prayer Book once a month at the least.

<sup>3</sup>The provision of regular pews for the congregation did not become common in England till the fifteenth and sixteenth centuries. Before that there were a few seats or benches. Quivil of Exeter, in 1287, forbade these to be appropriated to individuals: but with the introduction of regular pews, the system of renting them came into use and thus provided funds for parochial purposes. They had a wooden floor strewn with rushes, and sometimes a bench on which to kneel. Sometimes, however, the churchwardens provided kneeling mats. There were special pews for the poor, for men, and for women, and a pew was also used on occasions for hearing confessions in (Gasquet, *Mediæval Parish Life*, p. 62; Littlehales, *Mediæval Records of a London City Church*, p. lxxv).

inventories of the same church goods; and where the said inventories are; and whether there be wanting the said plate, jewels, or ornaments specified in the said inventories; and being such want, by what occasion and mean the same is, and by whose commandment and doing?

63. Whether there be churchwardens in the said church chosen every year; and whether the same do yearly make a faithful and true account to the parishioners accordingly, bringing in with them the said inventories, and doing all such things as in their behalf are to be done? No. 12.  
Ryl Injcts  
(1547).

64. Whether the said albs, vestments and all other ornaments be kept clean and well, and sufficiently maintained and repaired?

*Articles for the Laity*

65. Whether there be any lay person, man or woman, that is a notable and open transgressor and breaker of any of the Ten Commandments of God, or an open offender in any of the Seven deadly Sins, or of the laudable customs and ordinances of the Catholic Church?

66. Whether there be any lay person, man or woman, that hath laid violent hands on any ecclesiastical person, especially being in Holy Orders?

67. Whether there be any lay person, man, woman, or child, being of sufficient age and discretion, that cannot say the *Pater Noster*, *Ave Maria*, and the Creed?

68. Whether there be any of them that hath contracted matrimony with anyone being of consanguinity or affinity prohibited, or hath privily contracted and made any matrimony with any person? No. 49.  
Ridley,  
*op. cit.*  
No. 25.  
Hooper's  
Injcts  
(1551-52).

69. Whether there be any man that besides his wife hath kept or doth keep any concubine, or carnally hath to do with any other man's wife or other person?

70. Whether there be any woman that beside her husband hath taken any other man, and carnally hath had to do with him?

71. Whether any man hath had or now hath two wives living at once; or any woman two husbands living at one time, especially no lawful divorce being made between them? No. 52.  
Cranmer,  
*op. cit.*

72. Whether there hath been or be any that doth not



- No. 16. faithfully, duly and truly pay his tithes, oblations, chrisoms,  
Hooper's clerk's wages, the holy loaf, and all other ecclesiastical duties,  
Interrogs as of reason and laudable custom they ought to do?  
(1551-52).  
and 73. Whether in the City of London or diocese of the same,  
No. 22. there be any person that is a notorious and common usurer,  
Hooper's which lendeth his money<sup>1</sup> for unlawful and excessive gain and  
Injcts lucre, contrary to the manifest words of the Scripture, to the  
(1551-52). evile example of other Christian people, to the danger of his own  
and soul, and to the utter undoing and hindrance of many, especi-  
Nos. 56-58. ally if poor and young beginners, borrowing for their necessity?  
Cranmer, 74. Whether there be any bawds, men or women, that do  
*op. cit.* keep within his or their houses, or elsewhere, any strumpets  
and note (2). or harlots, or to have the more resort to their houses, and  
No. 75. utter thereby their chaffer and wares, to their more worldly  
Cranmer, advantage; and whether there be any vehemently suspected  
*op. cit.* thereof, or of conveying or keeping young wenches for such  
unlawful and ungodly purposes?  
75. Whether<sup>2</sup> there have been any men, women, or children  
of the age of fourteen or above, who upon Sundays or holy-  
days have gone a-hunting or hawking, bear-baiting, games  
and other plays, disport and pastimes; or who hath upon the  
said Sundays or holy-days willingly absented themselves  
from their parish church in the time of Divine Service; and  
who upon feigned occasions, either upon the even before, or  
the same day in the morning, doth use to go abroad out of  
their own parishes into the fields or country, or other where;  
or doth secretly keep themselves in their houses, and do not  
come to their service as they ought to do?  
No. 50. 76. Whether there hath been any that murmured,  
*supra*, and grudged or spoken against, directly or indirectly, the Mass  
note. or other Divine Service, administration of sacraments and

<sup>1</sup>See note 3 on No. 31, above. 37 *Henry VIII*, c. 9, formally condemned all usury, but practically surrendered the traditional condemnation in the face of the growing commercial spirit. 5 and 6 *Edward VI*, c. 20, forbade all usury. This statute was not repealed till 1571.

<sup>2</sup>There were many pre-Reformation enactments about the keeping of Sundays and holy-days—e.g., Islip's *Constitutions*, 1359, which reinforced the keeping of Sunday from eve to eve (Lyndwood, iii, 55 or Johnson, *op. cit.* p. 417). Bonner asked for a report of those parishioners not coming to church in his letter to his clergy early in 1554.

sacramentals, as holy-bread, holy-water, palms, ashes, creeping to the cross, holy-oil and chrism, bearing of palms and candles,<sup>1</sup> burying of the dead, praying for them, specially saying of Diriges and Commendations, or in using any laudable or godly ceremony of the Church, heretofore used and accustomed; or hath made noise, jangled, talked,<sup>2</sup> or played the fool in the church, in the time of Divine Service or preaching, to let or disturb<sup>3</sup> the same in any wise?

No. 14.  
Bonner,  
*op. cit.*

77. Whether there be any that hath maintained and holden the opinion or belief that a man hath no freewill, and that all things do come and chance by a precise and absolute necessity, so that whatsoever anyone doth, he doth it not of freewill, but of mere necessity, and cannot choose but so to do, and that therefore whosoever is damned, is damned through God's default,<sup>4</sup> and not of his own freewill and choice. And whether any hath maintained or holden opinion that faith alone without charity, hope, and good works, in time doth justify, or think the same a wholesome and profitable doctrine to be taught and preached abroad?

78. Whether there be any that is a Sacramentary or Anabaptist or Libertine, either in reiterating baptism again, or in holding any of the opinions of the Anabaptists, especially that a Christian man or woman ought not to swear before a judge, nor one to sue another in the law for his right, and that all things should be common?

Nos. 13 and  
14. Ridley,  
*op. cit.*,  
and notes.

79. Whether there hath been any that hath holden, maintained or defended, any opinion or doctrine contrary to the Catholic faith and unity of the Catholic Church, and hath favoured and maintained such as hath holden the same or like

<sup>1</sup>Machyn (p. 50) records the restoration of palms and ashes in Dec. 1553, by proclamation. Wriothesley, "the bearing of palms and creeping to the Cross on Good Friday with the sepulchre lights and the Resurrection on Easter Day," 1554 (*Chronicle*, II, p. 113). Cf. also *Narratives of the Reformation*, p. 287.

<sup>2</sup>Bonner's letter to his clergy required a return of those who were guilty of "undue walking, talking, or using themselves [in church] unreverently in the time of Divine Service."

<sup>3</sup>Mary's first parliament passed an act against disturbing the Mass or preaching (1 *Mary*, II, c. 3).

<sup>4</sup>This is the logical deduction from Calvin's doctrine of predestination or absolute necessity (Calvin, *Institutes*, II, xxi, 5).

erroneous opinion or doctrine, or hath kept or used any books or writings,<sup>1</sup> containing the same evil doctrine, or hath used to read or resort to any private or secret lectures?

80. Whether there hath been any that hath not in Lent past been confessed of his own curate,<sup>2</sup> or, by his licence, of some other honest priest, and received the Blessed Sacrament of the altar, according to the order of the Catholic Church?

81. Whether<sup>3</sup> there hath been any that hath or doth wilfully interrupt, let, or disturb any preacher in the time of his sermon; or disturb, discourage or let any curate or priest to sing or say Mass, Evensong, or other Divine Service, or to minister the Sacraments or sacramentals in Latin, according to the old laudable custom of the Church; or that doth mock, jest at, threaten or beat any priest for saying Mass, or such Divine Service, or so ministering; and who they be?

No. 18. 82. Whether there be any that will not have his child christened, but in the English tongue, nor have any service in the church, except it be done in the said English tongue?  
*supra*, and  
note.

83. Whether<sup>4</sup> there be any that will not suffer the priest to dip the child three times in the font being yet strong, and able to abide and suffer it in the judgement and opinion of

<sup>1</sup>For example, a certain John Whetely was presented for reading heretical books. He was warned "non legat aliquos libros hereticæ pravitatis, ac pie et Catholice se gerat, tam in ecclesia sua parochiali, quam in aliis locis" (Hale, *Precedents* p. 141).

<sup>2</sup>On the subject of confession "proprio sacerdoti," see note on No. 10, Lee's *Injunctions for Coventry and Lichfield* (c. 1537).

<sup>3</sup>This year [1554] was commandment given that every man should go to shrift" (*Narratives of the Reformation*, p. 287). This commandment was evidently Bonner's Monition to his clergy, dated Feb. 23, 1554, which ordered them to charge their parishioners "to come before Easter next coming to confession . . . and to receive the Sacrament of the altar" (Cardwell, *Doc. Ann.* 1, p. 174).

<sup>4</sup>This is in substance the Marian Act against Offenders of Preachers and other ministers in the church (1 *Mary*, II, c. 3, 1553).

<sup>5</sup>The old custom was to dip the child on one side, then on the other, then face downwards (*Monum. Rit.* i, Maskell, p. 24). This custom had been retained in the First Prayer Book, with permission to pour water when the child was weak. While dipping was the ordinary method, Canon Law allowed that pouring the water was sufficient in cases of necessity; and in extreme cases it was deemed sufficient to sprinkle any part of the body (Johnson, *op. cit.* p. 216).

discreet and expert persons; but will needs have the child in the clothes, and only to be sprinkled with a few drops of water?

84. Whether there hath been any of the laity that hath wilfully and willingly doubted in any article of the Catholic faith, or that hath openly disputed or unreverently talked in any open places of the same, not submitting himself in all points to the Catholic Church, but wilfully defending his own erroneous opinions and belief, contrary to Scripture, encouraging other to the maintenance of their folly, and to induce other to the same?

85. Whether there hath been or is now any notable evil rule and manifest disorder in breaking the laws of God, and the ordinances and laudable customs of the Catholic Church, any things worthy reformation and correction in the late Minories, or at Bedlem, or at St Martins le Grand, the late Black friars, the White friars, the Grey friars, Augustin friars, Crutched friars, Saint Catherine's, or other places in or about the City of London?

86. Whether there hath been any that denieth or refuseth to go in procession<sup>1</sup> upon Sundays or other days, when it is used, or that departeth out of the church, before that service be done, without a just and reasonable cause so to do?

No. 11.  
Mary's Arts  
(1554).  
No. 62.  
Cranmer,  
*op. cit.*  
No. 21.  
Hooper's  
Injts  
(1551-52).

87. Whether there hath been any that upon the Sundays or holy-days hath worked or laboured servile work, or hath kept open their shops, or otherwise occupied and exercised their handicrafts and occupations on the same days, to the slander of other, and contrary to the laudable custom and usage of the Catholic Church?

88. Whether there hath been any victuallers, taverners, or ale-house keepers that on the Sundays and holy-days have commonly used to sell and utter their victuals, meat and drink and chaffer, and to keep their doors open in the time of Divine Service against the godly order and usage of the Church?

No. 24. *ibid.*

89. Whether<sup>2</sup> there hath been any that being able to sing

<sup>1</sup>The case of a certain Stephen Walden of St Martin's, Ludgate, was summarily dealt with in this visitation. "He shall go in procession with others of the parish" (Hale, *op. cit.* p. 138).

<sup>2</sup>Several such cases are extant in the *comperta* of this visitation, e.g., James



at the least his plain-song, and who in the time of the English service did commonly use to sing in the choir, doth now since the setting forth and renewing of the old service in the Latin tongue, absent and withdraw himself from the choir; declaring and expressing the names, surnames and dwelling-places of all such persons?

90. Whether there hath been any contention, discord, debate or strife between any parishioners of any parish, especially in the time of Divine Service, for sitting in pews or seats<sup>1</sup> in the church, or for any other cause or matter, to the slander of the rest of the people; declaring what it is and between whom?

91. Whether there hath been any that by open fact, deed or threatening hath compelled, caused or otherwise procured or induced any curate or priest to sing or say any common prayer or service or to minister any sacrament privily or openly contrary to the order of the Catholic Church?

No. 13. 92. Whether there hath been or is any register book in the  
Ryl Injets church, safely kept under lock and key, in which there are  
(1547). written every Sunday the weddings, christenings and bury-  
ings that were had the week before; and whether the same  
have been accordingly done?

No. 83. 93. Whether there hath been any person, man or woman,  
Cranmer, lawfully before precontracted or married to other, which  
*op. cit.* afterward hath broken the contract, and married to another  
person, especially the banns not lawfully asked?

94. Whether every parishioner upon the Sunday, as it cometh to his course and turn, hath paid and given the holy-loaf with other accustomed duties and offerings, as of old custom it hath been laudably used?

Golyver, of St Mary's, Fish Street, refused to let his apprentices sing in choir now that the Latin Service was restored; Henry Blakeham excused himself because "in cantando penitus inexpers est, quodque tempore Edwardi Sexti solet cantare psalmos in Anglicis, unde dominus cum dimisit" (Hale, *op. cit.* pp. 140-143).

<sup>1</sup>See note on No. 23, Ryl Injets, 1547. As far back as 1287, Quivil, the bishop of Exeter, at his diocesan synod, was compelled, through the repeated quarrels about seats in the church, to order that no person should claim any seat as his own, excepting noblemen and the patrons, but that a person should choose whatever seat he liked (Cap. xii, in Wilkins, II, p. 140).

95. Whether<sup>1</sup> there be any that hath eaten flesh on any fish-day, and hath broken the fasting-days (such as of old ancient custom hath been laudably kept and observed), giving offence and slander in their doings?

96. Whether there be any that at the sacring time, which do hang down their heads,<sup>2</sup> hide themselves behind pillars, turn away their faces, or do depart out of the church at that time?

97. Whether parish clerks or sextons be obedient to their parsons, vicars, and curates, in all things that be lawful and honest?

98. Whether there be any that do use charms, witchcraft,<sup>3</sup> sorcery, enchantments, false soothsayings, or any such-like thing, invented by the craft of the devil?

99. Whether such legacies as were bequeathed for the repairing of highways, finding of poor scholars, marrying of poor maidens, and other such-like deeds of charity, be faithfully and truly paid and performed?

100. Whether<sup>4</sup> there be any printer or seller of books, that hath since the beginning of the Queen's Majesty's reign printed or sold the books of the schismatical and slanderous Communion, the like Homilies, and such other books, having in them heretical and damnable opinions; declaring and specifying the name, surname, and dwelling-place?

101. Whether<sup>5</sup> there be any that hath printed or sold

<sup>1</sup>Mary's Arts (1554) restored the old fasting days.

<sup>2</sup>Certain parishioners of St Mary's, Fish Street, were presented, "Quod pendent capita tempore elevationis Sacramenti altaris" (Hale, *op. cit.* p. 139).

<sup>3</sup>An amusing case was that of a man named Hasyllwood who was presented for witchcraft. He had lost his purse, and recollecting that, as a boy, his mother had told him that if he would take a sieve and hang it by the point of a pair of shears and say these words, "By Peter and Paul he hath it," (naming the person on whom suspicion rested), he would receive information concerning the thing lost, Hasyllwood tried this. It is not recorded whether he recovered his purse, but he received a penance for his credulity (Hale, *op. cit.* p. 139).

<sup>4</sup>Mary's first proclamation about religion, August 18, 1553, forbade the printing of any books without her special licence. This was followed up in June, 1555, by another proclamation forbidding the printing, keeping, or selling of any heretical books, as well as the "Communion Book or Book of Common Prayer" (*Doc. Ann.* 1, p. 197).

<sup>5</sup>See Mary's first proclamation (*op. cit.*), which prohibited ballads and plays as well as books. Also compare No. 6, Mary's Articles (1554).

No. 49.  
Hooper's  
Interrogs  
(1551-52).

No. 61.  
Ridley,  
*op. cit.*

slandrous books, ballads or plays, contrary to Christian religion: declaring and specifying their names, surnames and dwelling-places?

102. Whether<sup>1</sup> any lay person of his own authority have expounded or declared any portion or part of Scripture in any church or elsewhere, or put the same to printing or writing, affirming and maintaining that every private and lay person may so do without approbation of any ordinary?

No. 14. 103. Whether there hath been any lay person that hath  
Mary's Arts refused, contemned or denied to bring his child, being chris-  
(1534). tened, unto the bishop to be confirmed, or that hath dissuaded or discouraged any other so to do?

104. Whether the churchwardens and other being monished in the archdeacon's visitation to provide for necessary things, that did want in the church, have (according to the monition and commandment to them given) sufficiently and well provided for the same?

105. Whether<sup>2</sup> there be any Scriptures or pictures painted or set forth upon the walls of the church, or otherwise within the church, and yet remaining, which chiefly and principally do tend to the maintenance of carnal liberty, especially

<sup>1</sup>Mary's first proclamation ordered "all and every of her subjects... that none of them presume from henceforth to preach, or by way of reading in churches, and other public or private places, except in schools of the university, to interpret or teach any Scriptures or any matter of points of doctrine concerning religion," except licensed. (*Doc. Ann.* i, 116)

<sup>2</sup>The painting of the church walls with Scripture seems to have been the outcome of the Edwardine policy. The *Grey Friars' Chronicle* (p. 54) records that "the commandments were written on the walls" during the Royal Visitation of 1547, and Daniele Barbaro noticed the "texts of Scripture on the walls." Stow (*Chronicle*, 595) relates that, while the images yet remained, their condemnation was often written up in texts from the Bible denouncing idolatry. By Easter, 1554, "the Scriptures written on Rood-lofts and about the churches in London were washed out for the most part in all the parish churches of London diocese" (Wriothesley, *Chronicle*, II, p. 113). During this visitation Bonner emphasized his desire that they should disappear entirely, by sending a peremptory letter, dated October 16, 1554, to his clergy to instruct the churchwardens and parishioners "to abolish and extinguish such manner of Scriptures." From this letter we learn the method in which these texts were used: "Children of iniquity have procured as a stay to their heresies (as they thought) certain Scriptures wrongly applied to be painted upon church walls: all which persons tend chiefly to this end that they might uphold

in eating and drinking upon all days—fasting or other—all manner meats and drinks, as for the defence of the marriage of priests, and incontinent life with defacing of virtuous and godly living, or to express derogation and slander of the Blessed Sacrament of the altar?

*Articles concerning Schoolmasters, and Teachers of Children,  
Men, or Women*

106. Whether they that take upon them to teach children, whether it be English or Latin, to sing or play or such-like, be themselves sober and discreet, of honest and virtuous living, conversation and behaviour, with other good and commendable qualities, so that they may edify and profit the scholars, as well by their living, conversation and good manners, as by their teaching?

107. Whether the same schoolmasters and teachers do well and diligently apply their scholars, teaching and hearing them often, and discreetly using them?

108. Whether the said schoolmasters and teachers do cause their scholars to fast, to pray, to serve God, and to fear Him, to come often to the Church to hear Mass and all other Divine Service, and to honour and reverence every person according to his vocation and degree?

109. Whether there be any other grammar taught and learned within the City and Diocese of London, than that grammar which was set forth in the time of our late sovereign lord King Henry the Eighth? No. 34.  
Ryl Injcts  
(1547),  
and note.

110. Whether<sup>1</sup> that any printer dwelling in Paul's Church-yard within the parish of St Faith's in London, in the time of King Edward the Sixth, and the year of our Lord 1552, heretically, maliciously, and naughtily did imprint a grammar in English and Latin, putting in the Latin Grammar but only two Sacraments, it is to wit, Baptism and the Supper the liberty of the flesh, and marriage of priests, and destroy (as much as lay in them) the reverend Sacrament of the altar: and might extinguish and enervate holy-days, fasting days, and other laudable discipline of the Catholic Church, opening a window to all vices and utterly closing up the way unto virtue." (In English, Cardwell, *Doc. Ann.* i, p. 168; in Latin, *The Bonner Register*, f. 357.)

<sup>1</sup>No Catechism or grammar of this date satisfying the conditions is forthcoming.



of our Lord; infecting thereby the youth and others to think and believe, that there be no more sacraments in Christ's Church but those two?

111. Whether any teachers or schoolmasters do teach and instruct any his scholars in any point of heresy, either in the Articles of our Faith, or the Ten Commandments, either in the Sacraments of the Church, or other things received and believed in the Catholic Church?

112. Whether any teacher or schoolmaster do teach or read to their scholars any evil or naughty corrupt book, ballad or writing, or do interpret or set forth unto any of them the New Testament in English or Latin, or any other books English or Latin, concerning Scripture, not expedient for young children to meddle withal?

113. Whether any teacher or schoolmaster do teach any his scholars to hold, maintain, defend or believe any heresy, error, false doctrine or opinions, contrary to the Catholic Faith, and determination of the same?

*Articles concerning Midwives and such as come to the Travail of Women being with Child*

No. 18. 114. Whether there be any woman that doth occupy or  
Shaxton, exercise the office and room of a midwife, before she be  
*op. cit.* and examined and admitted by the bishop, or ordinary of this  
note. diocese, or his chancellor or commissary, having sufficient authority, except in time of extreme necessity when the presence of the midwife cannot be had?

115. Whether such as heretofore hath been allowed and admitted to the said room and office of a midwife, be Catholic and faithful, discreet and sober, diligent and ready to help every woman travailing of child, as well the rich as the poor?

116. Whether any midwife or other woman, coming to the travail of any woman with child, do use or exercise any witchcraft, charms, sorcery, invocations or prayers, other than such as be allowable, and may stand with the laws and ordinances of the Catholic Church?

117. Whether any midwife, or any other woman denieth or letteth, so much as lieth in her, that the child being born should not be brought to the church, there to be decently,

reverently, and orderly baptized, and the mother thereof after a convenient time likewise purified, according to the old ancient and godly ceremonies and customs of the Catholic Church heretofore used in that behalf; and whether the said midwife, or any other such woman, do attempt, use, or do anything in this matter contrary to the said customs, or otherwise indecently or unseemly?

118. Whether any woman within this city or diocese by themselves or by sinister counsel have purified themselves after their own devices and fantasies, not coming to the church according to the laudable custom heretofore used in the same, where the priest would have been ready to do it, and some of the multitude to have been witnesses accordingly?

119. Whether there be any other disorder or evil behaviour concerning the said midwives or the women brought abed, or lying in childbed, or any other woman coming to the labour, or visiting the woman that so lieth in childbed; and whether the nurse attempt to do anything unlawfully?

*Articles concerning the Original Patrons of Benefices, and other that have Advowsons of the said Benefices*

120. Whether the said patrons and others having advowsons of the same, do diligently and faithfully present a sufficient and able clerk to be admitted to the benefice vacant within due time, or else do suffer the benefice to remain and abide long vacant, or do present an unmeet and unable person to the same, offending God and his own conscience in so doing?

121. Whether the said patrons, or other having such advowsons, do practice or covenant in any manner of wise with any priest, directly or indirectly, before or after he hath promised or given his presentation, to have the benefice in farm himself or his friends, or to have the mansion-house, the glebe lands, the fruits and commodities thereof, or some good fleece or part thereof, paying little or nothing for the same; or to have his own tithes free, being and remaining within the said benefice, or some yearly pension, portion or annuity, or some commodity to him, his child, kinsman, servant or

friend; or use any other colour, deceit or falsehood; and the priest presented to serve for a yearly stipend, far under the value of the benefice?

122. Whether the said patrons, or other having advowsons of any church or chapel, with cure or without cure, have pulled down the said church or chapel or taken away the lead, the bells, the ornaments, or other goods of the same, or in any wise spoiled it, converting the tithes, profits, commodities, revenues and possessions thereof to his own use and commodity, and putting the same church or chapel to profane and ungodly uses; declaring who and how many they be that so doth?

123. How many benefices be now vacant within this City of London, or other places of the diocese of London; who be the patrons thereof; how long they have been vacant; and who doth receive the tithes, oblations, profits and commodities of the same, during the time of the vacation thereof?

124. Whether in such patronages or advowsons, there be any other disorder or unlawful doing; and finally, to inquire and search faithfully, truly and diligently, whether in this city or diocese of London, there be any other things amiss, worthy correction and reformation?

*The tenour, form and effect, of the oath given by the said Bishop of London to the inquisitors and searchers for knowledge of things amiss, especially concerning the articles before rehearsed*

Ye shall set aside all worldly love and favour, all hatred and displeasure, all hope of reward and meed, all carnal affection and corruption, all worldly respects and considerations, that might stir and move you to decline from the truth, or to pull anything away from it; ye shall have the fear of God before your face, the terrible judgement of God at the day of doom, the danger and peril of your conscience in hiding or altering the truth; ye shall consider the honesty of yourselves and your good name, the honesty and profit of your parish, that you come for, and finally the honour of the King and Queen of this realm and the realm itself, with all other honest considerations and motives, that may stir and move you godly;

and these things considered, ye shall faithfully, truly, plainly, uprightly, charitably, discreetly and indifferently search and inquire for all things, which in your conscience and in the opinion and judgement of good men are to be searched and inquired for, especially such things as are mentioned in certain articles delivered unto you by your Ordinary; and you shall bring in your certificate, and report fully and perfectly in writing, sealed with your seals, or subscribed with your hands, to your said ordinary, or his officer having sufficient authority therein, on this side the next coming, without failing in anything hereof, as God shall help you, and the holy doom and contents of this book.



## XLIX

### Bonner's Injunctions for London Diocese.

1555.

THESE injunctions belong to the same visitation as the previous articles. They have not been reprinted since 1555. They may be seen bound up with Bonner's *Necessary Doctrine* and *Homilies* in S. Paul's Cathedral Library (38 D. 31.)

[Cawood's Edition, October, 1555, Brit. Mus., 1026, e, 14 (2).]

*Injunctions given in the Visitation of the Reverend Father in God Edmund, Bishop of London, begun and continued in his Cathedral Church and diocese of London, from the third day of September the year of our Lord God, a thousand five hundred fifty and four, until the viij day of October, the year of our Lord a thousand five hundred fifty and five then next ensuing.*

1. *First*, that the parsons, vicars, and curates of every parish and other priests having cure of soul within the diocese and jurisdiction of London, shall observe, keep and perform accordingly (as it concerneth every of them) with all diligence to the uttermost of their powers, all and singular laws, statutes, ordinances, constitutions, and commandments, which since the coronation of our sovereign Lady, Queen Mary, hath been and hereafter shall be made, set forth and promulgated, for a decent and godly order to be had, observed, kept and continued in the Church and clergy of England.

2. *Item*,<sup>1</sup> that they and every of them shall read over and diligently study the book and treatise named and intitled,

<sup>1</sup>The full title of Bonner's book, which was printed by Cawood in 1555 was *A profitable and necessary doctrine, with certain homilies adjoined thereunto, set forth by the Reverend Father in God, Edmund Bonner, bishop of London, for the instruction and information of the people being within his diocese of London, of his cure and charge.* It contains an exposition of the Creed, the Seven Sacraments, the Ten Commandments, the *Pater Noster*, the *Ave Maria*, Seven deadly

*A profitable and Necessary Doctrine with certain Homilies adjoined thereunto*, lately made and set forth by the said Bishop of London, for the instruction and information of the people being of his diocese of London, and of his cure and charge. And the contents of the same they shall declare to the people in their parish churches, that is to wit, upon every Sunday and holy-day, one chapter as shall seem most necessary and convenient, and as the time shall require, until the whole contents of the same book be thoroughly and orderly declared unto them, unless any lawful impediment shall chance to be upon any of the said Sundays or holy-days. And after the reading and declaring of all the said book and the Homilies, then to begin again at the beginning of the same book, and so from time to time.

3. *Item*,<sup>1</sup> that the said parsons, vicars, and curates shall truly and sincerely declare, set forth, and instruct the people the true meaning of the ceremonies of the Church: as that the giving of holy bread is to put us in remembrance of unity, and that all Christian people be one mystical body of Christ, like as the bread is made of many grains, and yet but one loaf, and that the said holy bread is to put us also in remembrance of the housel, and the receiving of the most Blessed Body and Blood of our Saviour Jesus Christ, which the people in the beginning of Christ's Church did oftener receive than they do use now in these days to do. Also, that bearing of candles on Candlemas day is done in the memory of our Saviour Jesus Christ, the spiritual light, of whom Saint Simeon did prophecy, as it is read in the church that day. Also, that the hallowed ashes given by the priest to the people upon Ash Wednesday is to put the people in remembrance of penance at the beginning of Lent, and that their

Sins, Seven beatitudes, and concludes with some collects. Bound up with it are thirteen Homilies . . . "to be read within the diocese of London by all parsons, vicars and curates unto their parishioners on Sundays and holy-days."

The fifth of these is signed by Bonner. Harpsfield signs the first four, and numbers six, and nine to twelve. H. Pendilton signs numbers seven and eight. Number thirteen is unsigned (Brit. Mus. 226, a, 28).

<sup>1</sup>For a similar exposition see note I on Nos. 56-58 Cranmer's Arts for Canterbury (1548) and compare Nos. 49-51. Bonner's Articles for London (1554) and notes.

bodies are but earth, dust and ashes. Also, that bearing of palms upon Palm Sunday is to put them in remembrance and to renew the memory of receiving Christ into Jerusalem before his Death and Passion. Also, that the creeping to the Cross on Good Friday signifieth an humbling of ourselves to Christ before the Cross, and that the kissing of it signifieth a memory of our redemption made by Christ for us upon the Cross. Also, that the giving of holy water is to put us in remembrance of the shedding and sprinkling of Christ's Blood upon the Cross for our redemption, and also to put us in remembrance of our promise made to Christ at the time of our baptism, and that as we wash our bodies, so we should not forget to wash and cleanse our souls with virtuous, godly and good living. Also, that the bearing and carrying about of the Pax in the church at Mass-time is not only to put the people into remembrance of the peace which Christ bequeathed to his disciples, but also of that peace, that Christ by his death purchased for the people, and also of that peace which Christ would have kept between God and man, man and man, and man to himself. Moreover, we will and enjoin to them, and every each of them, that they or their curates, four times in the year at the least, shall declare unto their parishioners, as well these as also the signification and true meaning of all the other laudable and godly ceremonies and rites used of old time in this Church of England to the best of their power, in such sort, that the people may perceive what is meant and signified by the same, and also know and understand how and in what manner they ought to use and accept them for their own edifying.

Nos. 7 and 4.  
Mary's Arts

(1554).

No. 29.

Bonner's  
Arts for  
London

(1554).

No. 13.

Lee's Injcts  
for York

(1538), and  
note.

4. *Item*, that no priest which hath been married or taken for married, or hath been suspected of heresy or evil religion or opinion, and not yet reconciled, shall be admitted to any benefice, or to serve any cure within the said diocese and jurisdiction of London.

5. *Item*, that no priest coming out of another diocese, shall be admitted or suffered to serve any cure within the said diocese or jurisdiction of London, until he do show and exhibit before the Bishop of London, or his chancellor or commissary, not only his letters of Orders, but also letters

testimonials of commendation of his good behaviour and honest living, under the seal of the bishop or other ordinary, in whose diocese or jurisdiction he immediately before dwelled and inhabited in.

6. *Item*, that every parson or vicar being absent from his benefice shall leave a sufficient, honest and able priest to serve his cure, and to minister the sacraments and sacramentals, and otherwise to do his duty there, as appertaineth. No. 5. Bonner, *op. cit.*

7. *Item*, that every parson, vicar, and curate do in all points the best he can to minister decently, reverently, and devoutly the sacraments and sacramentals, and to celebrate Divine Service, so that thereby the people may the more rather be earnestly moved to come into the church, and devoutly to hear and see the same. No. 7. *ibid.*

8. *Item*, that all and singular parsons, vicars, curates, and other priests, of what estate and degree soever they be, dwelling or inhabiting, or hereafter shall dwell or inhabit within the said diocese and jurisdiction of London, shall from henceforth use and wear convenient and decent priestly apparel and habit, having their beards and crowns shaven accordingly, whereby they may be easily known and discerned at all times from the lay people, and to be of the clergy: and this under the pains as they and every each of them intend to avoid and eschew the penalties of the laws provided and established in that behalf. No. 26. *ibid.*

9. *Item*, that every curate as well in his preachings, sermons and collations, made unto the people, as at other times necessary, shall persuade, exhort and monish the people being of his cure, whatsoever they be, to beware and abstain from swearing and blaspheming the holy name of God, or any part of Christ's most holy precious Body or Blood, and also to abstain from swearing by the Mass, or other like things, declaring unto them what a high and godly thing the Mass is, and how the Mass ought to be taken, esteemed and honoured of all Christian people with all the circumstances of the same. And likewise to persuade exhort and admonish the people to beware and abstain from cursing, banning, chiding, scolding, backbiting, slandering and lying, and from talking and jangling in the church, specially at the time of No. 14. Bonner's Injcts for London (1542).



Divine Service or sermon time. And semblably to abstain from adultery, fornication, gluttony and drunkenness. And if they or any of them be found notoriously faulty, culpable, or infamed of any of the same crimes or offences, and upon admonishment given to them by their curate, will not amend and reconcile themselves, then the curate shall detect them to the bishop, archdeacon, official or commissaries, at every their visitations or sooner, as the case shall require, so that the said offenders may be duly corrected and reformed of the same, to the example of other.

No. 9. *Bonner's Arts for London* (1554). 10. *Item*, that no priest from henceforth do haunt or resort to alehouses or taverns, otherwise than for his honest necessity and relief, or do repair or frequent any dicing houses, common bowling alleys or any other suspected houses or places, or do haunt and use common or unlawful games or plays, or otherwise behave themselves unpriestly or unseemly, as they and every of them will eschew and avoid the danger thereupon.

No. 17. *ibid.* 11. *Item*, that no parson, vicar, or other priest, having cure of soul within the said diocese and jurisdiction of London shall from henceforth permit, suffer, or admit any manner of person whatsoever he be, under the estate and degree of a bishop, to preach or make any sermon or collation openly to the people, within their churches, chapels, or elsewhere, within their cures, unless he that shall so preach have obtained before a special licence in that behalf, either of my lord Legate,<sup>1</sup> now being in this realm, or of the Archbishop of Canterbury, or of the said Bishop of London, and the said licence so obtained, shall then and there really bring forth in writing under seal, and show the same unto the said parson, vicar, curate, or priest, before the beginning of his sermon, as they will avoid the extreme penalties of the laws, statutes, and ordinances provided and established in that behalf if they at any time presumptuously do or attempt anything to the contrary.

No. 23. *ibid.* and notes. 12. *Item*, that every parson, vicar, curate, or other priest having cure of soul, do upon Sunday at service-time set forth and declare unto the people, all such holy-days and fasting-

<sup>1</sup>Cardinal Pole arrived in England Nov. 20, 1554.

days as of goodly usage and laudable custom heretofore laudably hath been accustomed and used to be kept and observed in the week next following and ensuing, and to admonish and exhort the said people to observe and keep the same, and to come and resort unto their parish church upon the Sundays and holy-days, to hear there Divine Service according to their bounden duties.

13. *Item*, that the parson or vicar do repair, maintain and keep his chancel and mansion-house, in sufficient reparation: and the same (being in decay) shall bestow yearly the fifth part of the value of his benefice, upon the reparations thereof, till such time the same shall be sufficiently repaired. No. 24. *ibid.*

14. *Item*, that finally every parson, vicar, curate and other priest, shall truly and faithfully fulfil, keep and observe, all manner of laws, statutes, constitutions, injunctions, ordinances, commandments, and decrees heretofore made, provided, established, and ordained, standing in effect, for the decent and godly order, to be used, observed and kept in the Church and clergy of England, and shall cause the same to be observed, fulfilled, and kept of other, being of their cure and charge, as far as in them shall lie, according to their bounden duties, and as they will answer for the contrary.

#### *Concerning the Laity*

15. *First*, that the churchwardens and parishioners of every parish, within the diocese and jurisdiction of London, shall of their own costs and charges, find, keep, and maintain, a convenient and decent holy-water stock, or pot to be set at the entry of the church, or within the church door, for holy water to be put and kept in the same from time to time. Also a legend, an antiphoner, a grail, a psalter, an ordinal to say or solemnize Divine Office, a missal, a manual, a processional, a chalice, two cruets, a principal vestment with a chasuble, a vestment for the deacon and subdeacon, a cope with the appurtenances, that is to wit, an amice, a girdle, stole, and fannon, the high altar, with apparel in the front, and other parts thereof, three towels, three surplices, a rochet, a cross for procession, with candlesticks, a cross for the dead, an incenser, a ship or vessel for frankincense, a little

Nos. 49 and  
54. *ibid.*  
and notes.

sanctus bell, a pix with an honest and decent cover, and a veil for the Lent, banners for the Rogation week, bells and ropes, a bier for the dead, a vessel to carry holy water about, a candlestick for the Paschal taper, a font to christen children, with covering, and a chrismatory for holy oil and chrism both to be kept under lock and key; and generally all other things, which after the custom of the country or place the parishioners are bound to find, maintain and keep. And the premises, and every of them, to be done and prepared, before and on this side the feast of the nativity of our Lord God this present year 1555, as they will answer for the contrary.

No. 12. 16. *Item*, that holy-days and fasting-days heretofore unlawfully abrogated be kept, as they were before the abrogation of the same.  
Mary's Arts (1554).

No. 13. *ibid.* 17. *Item*, that all laudable and honest godly ceremonies heretofore used in the Church of England be hereafter used, observed and frequented.

No. 57. 18. *Item*, that the churchwardens and parishioners of every parish do cause to be made, prepared, and set up in their church before the said feast of the Nativity of our Lord, a decent and seemly Crucifix, with the images of Christ, Mary, and John, a rood-loft, as in times past hath been godly used and accustomed of old ancient time.  
Bonner, *op. cit.*, and note.

Nos. 62-64. 19. *Item*, that the churchwardens every year shall make a faithful and true account and reckoning to the parishioners of all the church plate, jewels, ornaments, and other goods belonging to the church, bringing in with them an inventory in writing of the same, and every parcel thereof. And also procure and cause the albs and vestments belonging to the church, to be kept clean, and well and sufficiently repaired and maintained, and do all in such other things as on their behalf are to be done, and appertaineth.  
*ibid.*

Nos. 75 and 80. 20. *Item*, that the parishioners do duly come to their own parish churches, and there to hear all Divine Service, and to make their confession at the customable time or times to their own curate, and not to be received or admitted of any other curate without special licence.  
*ibid.*, and note.

21. *Item*, that notwithstanding the custom commonly used, especially amongst the young people and other evil-

disposed persons, in resorting upon the Sundays and holy-days, and most of all at the time of Divine Service and preaching the word of God, unto taverns, alehouses, or other suspect and inconvenient places, and in going a-hunting, hawking, or bear-baiting, or in haunting or exercising other games, plays, disports, or upon feigned occasions, either upon the evening before, or the same Sundays or holy-days in the morning, going forth abroad out of their parish churches into the fields, country, or other where, or only pretending such journeys, secretly keeping themselves in their houses and abstaining to come to their parish church to hear and see Divine Service, as they ought and are bounden to do; every man, woman and child being of the age of fourteen years and above, being of the said diocese and jurisdiction, shall from henceforth come to their parish churches upon the Sundays and holy-days, and there continue and remain in prayer and godly meditations all the time of Divine Service, unless they shall be letted by sickness, or some other lawful impediment.

22. *Item*, that the churchwardens and parishioners of No. 92. *ibid.* every parish aforesaid, at their costs and charges shall provide a convenient book of register, wherein the parson, vicar, or curate, shall write the date and year of every wedding, christening, and burying made within their parish for the time being, also the name of every person that shall be wedded, christened, or buried from time to time; and for the safe keeping of the same book, the said churchwardens and parishioners, at their common charges, shall provide one sure coffer with two locks and keys, whereof the one to remain with the curate, and the other with the churchwardens, wherein the said book shall be laid up and kept, which book shall every Sunday be taken forth and in the presence of the said wardens, or one of them, shall be written and recorded in the same all the weddings, christenings, and buryings made the whole week before; and that done, to lay up the said book in the said coffer, as afore, according as it hath been provided and established heretofore.

23. *Item*, that the parishioners of every parish shall without any strife, contention, discord, or debate, especially in No. 90. *ibid.*



the time of Divine Service upon the Sunday or holy-day, quietly and modestly use and behave themselves in the church, as well for sitting in their pews or seats, as in going in procession, kissing of the pax, and for every other cause or matter, which might be to the slander or unquietness of the rest of the people.

- Nos. 21 and 48. *ibid.* 24. *Item*, that all curates be diligent and ready in visiting their parishioners being sick, and do give unto them godly exhortation and counsel, and to induce them to make their testament, or last will, and to remember the poor, and especially to solicit for the maintenance of the hospitals of the city of London, and finally to make themselves ready to God's pleasure.

*Concerning Archdeacons of the Diocese of London*

- No. 38. *ibid.* 25. *First*, that they and every of them within their several archdeaconries do faithfully, truly, readily and diligently have respect to their cure and charge, and so execute and do their office and duty, as by the law or by the commandment of their ordinary, the Bishop of London, they in any wise be bound to do, under pain of deprivation of their archdeaconries.

26. *Item*, that they and every of them within their said several archdeaconries do receive and execute faithfully, truly and diligently, all such commandments as they and every each of them shall at any time receive from their ordinary the Bishop of London, and likewise certify their said ordinary of the receipt and execution of the said commandments, under the pain aforesaid.

27. *Item*, that they and every of them within their said several archdeaconries and in all places of the Diocese of London, do in their sermons that they shall make hereafter, pray as is contained in the uniform order for the bidding of the beads, lately set forth by me Edmund the Bishop of London, and also do use obedience and reverence unto their ordinary, as they and every of them ought to do, under the pain aforesaid.

28. *Item*, that they and every of them within their said several archdeaconries, do provide and see, that in all missals,

portasses,<sup>1</sup> and all other ecclesiastical books used for service in the Church, the Pope's name<sup>2</sup> be restored and placed again in every of them as they were wont to be, and likewise the name of the blessed martyr Saint Thomas of Canterbury, and of all other that heretofore in any wise have been commanded to be restored and placed, under the pain aforesaid.

29. *Item*, that they and every of them within their said several archdeaconries, do faithfully, truly and diligently inquire and certify their ordinary, what parsons or vicars are not resident upon their benefice, or have let out their benefice without the licence and consent of their ordinary, how many benefices be impropriated, and also how many ecclesiastical promotions or churches are now vacant, or else wanting a curate, or not having ecclesiastical service as they ought to have, under the pain aforesaid.

30. *Item*, that they and every of them within their said several archdeaconries do faithfully, truly and diligently set forth the book entitled, *A necessary and profitable doctrine, with certain Homilies*, &c., made of late by the Bishop of London, and so also cause the same to be put in execution in all points within their said several archdeaconries, under the pain aforesaid.

#### *Concerning an Uniform Order in Bidding of the Beads*

Forasmuch as prayer is a thing much commended, yea and commanded in Scripture, and Almighty God greatly delighteth in it, either privately made, either else publicly, but chiefly publicly made, with good devotion and charity, tending to the honour of God, or the wealth and profit of our

<sup>1</sup>See Wordsworth and Littlehales. *op. cit.* p. 69. The Portos or Breviary was a book of the Divine Offices for use by the clergy in choir or in private.

<sup>2</sup>For the deletion see No. 44 Ryl Articles (1547). In the Instructions which accompanied Pole's commission to the Bishops to reconcile all in their dioceses to Rome, dated Feb. 13, 1555, there was the following order: "Id etiam curent, ut sanctorum canonum instituta in omnibus observerentur et nomen Divi Thomae martiris necnon sanctissimi Domini nostri Papae ex libris dispunctum in illis restituatur et pro eo secundum morem ecclesiae ut ante schisma fiebat, oretur" (Burnet, vi, p. 369).

S. Thomas' Day was kept in 1554 by Bonner's command (Wriothesley, *Chronicle*, II, p. 125), and on November 13, 1554, the Pope was prayed for by name at S. Paul's (*Grey Friars' Chronicle*, p. 92).

even-Christian; And finally for that we be all bound by Scripture, and by reason also, one of us being members of the Church, to pray in a due order for the other being members of the same (which indeed they and we are, not only so long as we are here living in this world, but also after that we in the faith of Christ be departed hence), meet and convenient it shall be, that Christian people assembling in the church do uniformly agree in prayer, and the public minister to use his peculiar office, agreeably to the principles and grounds of our Christian religion. For which purpose, being desirous that all parsons, vicars and curates within this my diocese of London, should keep a decent uniform fashion or trade in praying and bidding of the beads within their several cures, I have caused for my said diocese an order and manner to be set forth therein, that the said parsons, vicars, and curates doing their duties in that behalf within their said cures, may pray and exhort other to pray orderly for all estates as they be bound. And the order is this as here now doth follow:

YE shall pray for the Catholic Church of Christ, dispersed throughout the whole world, and for the three estates of the same, that is for the spirituality, the temporality, and the souls departed this world in the faith of Christ, abiding the mercy of God, in the pains of Purgatory. And in the first part I do commend unto your good devotion, the good estate of our most holy father the Pope, Paul the fourth of that name, with the whole college of Cardinals, and especially the most virtuous, learned and godly man, the Lord Cardinal Pole, Legate *de Latere* here in this realm; also all archbishops and bishops, especially your ordinary and diocesan, the Bishop of London, and all other that have any cure or charge of souls.

And in the second part, I do commend unto your good devotion to pray for the prosperous and happy estate of all Christian realms, and especially for this realm of England, and all the dominions of the same. And herein, according to our most bounden duty, for the King's and Queen's most excellent Majesties, that is to wit,<sup>1</sup> King Philip and Queen

<sup>1</sup>This corresponds exactly with the style proclaimed at Mary's marriage on July 25, 1554 (Wriothesley, II, p. 121). Compare also Machyn, p. 66. The

Mary, by the grace of God, King and Queen of England, France, Naples, Jerusalem and Ireland, defenders of the Faith, Princes of Spain and Sicily, Archdukes of Austria, Dukes of Milan, Burgundy and Brabant, Counts of Hapsburg, Flaunders and Tyrols; beseeching Almighty God continually to assist and aid them in all their affairs and godly doings, giving them their noble and good heart's desire therein, and to send unto us of their bodies most joyful and comfortable fruit and issue, to the great glory of God, their worthy honour, and the quietness, tranquillity and prosperity of this whole realm and dominions of the same, with all the faithful subjects thereof, granting unto us the prosperous and safe return of the King's most excellent Majesty, both now,<sup>1</sup> and at all times else, when his said Majesty shall be absent from us.

And in this part also ye shall pray heartily, and devoutly for the most honourable council of their Majesties, and all the nobility, and the whole commons of this realm, and dominions thereof.

Thirdly and lastly, ye shall pray for all the souls departed in the faith of our Saviour Jesus Christ, especially for the King's and Queen's most noble progenitors and ancestors, being departed in the Catholic Faith of Christ: For these, and for all Christian souls, and for grace necessary, I desire you heartily to say a *Pater Noster*, and an *Ave Maria*.

#### *Concerning Schoolmasters and Teachers of Children*

31. *Item*, that every schoolmaster or teacher of children, Nos. 106 and whether it be English or Latin, or teachers of children to 107. Bonner, sing or play, or such like, be sober and discreet, of honest *op. cit* and virtuous living, conversation and behaviour, with other good and commendable qualities, so that they may edify and profit their scholars, as well by their living, conversation,

word "Naples" is crossed out in ink, and "princes" is altered by a contemporary hand to "king," in the printed source of these Injcts. There is a writ as to the style of Philip and Mary in *The Bonner Register*, f. 344. Cf. Rymer, xv, 404.

<sup>1</sup>Philip left England in August, 1555, and returned in March, 1557. He left for good the following July.



good manners as by their teaching. And that from henceforth they do diligently apply their scholars, teaching and hearing them often, discreetly using them, and teaching them only such books as be not in any wise forbidden within this realm to be taught.

- No. 108. 32. *Item*, that schoolmasters of any sort be not admitted  
*ibid.* till they be by their ordinary, or by his authority examined and allowed, and that they being so admitted, do teach their scholars amongst other honest and lawful things, to help the priest at Mass to say their *Pater Noster*, their *Ave Maria*, their Creed, the Ten Commandments, and to say grace, praying for the King and Queen, the Council, the whole realm, and for all Christian souls.

*Concerning Midwives*

- Nos. 114- 33. *Item*, that every woman of the diocese and jurisdiction  
 119. *ibid.* of London, that now doth, or hereafter shall occupy or exercise the office and room of a midwife, shall be faithful, sober, diligent, discreet and ready to help every woman travailing of child, as well the poor as the rich, and shall not use or exercise any witchcraft, charms, sorcery, invocations or prayers, other than such as be allowable and may stand with the laws and ordinances of the Catholic Church. And shall cause the child being newborn to be brought to the church with convenient speed, there to be decently, reverently, and orderly baptised, and the mother thereof after the convenient time accustomed likewise to be purified according to the old ancient and godly ceremonies and custom of the Catholic Church heretofore used in that behalf. And do otherwise use and behave herself honestly, discreetly and diligently in all things appertaining and belonging to the office and duty of a midwife.

ALL and singular which Injunctions shall be inviolably observed and kept of all parsons, vicars, and other beneficed or promoted persons, under the pain of suspension, excommunication, and sequestration of the fruits of their benefices, and deprivation of the same, and such other coercion, as to the said Bishop of London, their ordinary, shall be seen convenient and necessary, at all times as the case shall require.

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## Bonner's Injunctions for S. Paul's Cathedral.

1555.

THESE injunctions belong to the same visitations as the previous diocesan articles and injunctions. They have not been previously printed. Their main purpose is to restore the ancient use of S. Paul's and to secure that the saying of the Masses and other services went on as before the Reformation. The duties and customs referred to may be seen in Sparrow Simpson *Registrum Statutorum*, and may be compared with those of York, see above xxvi and xlvi.

[Transc. *The Bonner Register*, f. 403. ]

*Edmundus permissione divina London. Episcopus dilecto nobis in Christo Magistro Johanni Feckenham, alias Howman, S.T.B. decano ecclesiæ nostræ cathedralis S. Pauli London., seu eius locum tenenti, ac dictæ ecclesiæ capitulo salutem gratiam et benedictionem. Quia vobis et gregi nobis commisso diligenter attendere nos oportet ac quantum in nobis est curare ut virtutes inter vos crescant et floreat, denique ut vitia quoad fieri potest penitus deprimantur et conculcentur, Hinc est quod nos visitationem nostram ordinariam ad effectum predictum nuper inchoantes et eandem, quatenus per negotia alia nobis licuit, diligenter exercentes, Quia quædam correctione et reformatione digna comperimus in eadem, Injunctiones infrascriptas pro debita reformatione eorundem fieri vobisque intimari, ac a vobis et quolibet vestrum quatenus eum tangunt fideliter sub pœna inferius annotata observari ex officii nostri pastoralis debito censuimus et decrevimus, sub forma videlicet et tenore sequentium.*

I. *In primis, quia ad decorem dictæ ecclesiæ nostræ cathedralis valde suspectat (hoc præsertim tempore quo hæreses et prava dogmata omnia quasi corruperunt et destruxerunt) ut divinus cultus non diminuatur sed modis omnibus solemniter et summa cum reverentia ac devotione celebretur, habeatur et fiat, monemus omnes et singulos ecclesiæ . . .*

prædictæ canonicos et ministros, necnon dignitates archidiaconatus ac munera et officia ecclesiastica in eadem obtinentes et habentes ac deinceps obtenturos et habituros quoscunque quatenus ad divina officia in eadem ecclesia nostra cathedrali celebrari consueta debitis horis et temporibus, prout quomodolibet ex tenore foundationis statutorum et ordinationum antiqua et laudabili dictæ ecclesiæ nostræ consuetudine respective astringuntur et tenentur, incedant: ac quod chorum ejusdem frequentent, et post ingressum eorum tempore divini servitii chorum huiusmodi (nisi ex causa rationabili decano ejusve locum tenenti vel nobis si præsentibus fuerimus primitus exponenda et per eos aut nos approbanda) minime exeant, nec circa sive extra chorum prædicto tempore (quod sæpe et indecore visum est) in populi conspectu nisi in processionibus debite faciendis alicubi deambulent, sed quod nugationibus et vanis confabulationibus postpositis cum psallentibus devote psallant aut orent: et quod inclinationes, stationes, conversiones et alias ceremonias in eadem ecclesia nostra ab antiquo hactenus usitatas debite observent et custodiant: denique ut iidem canonici, præsertim stagiarii<sup>1</sup> et residentiarii, frequentius diligentius et efficacius ad ecclesiam nostram cathedralem prædictam accedant (quam hactenus fecerunt) et residentiam faciant, præsertim in diebus solemnibus et valde festivis, ac præcipue eo tempore quo tenentur de paucitate aliorum canonicorum et ministrorum ecclesiasticorum, sub pœna amissionis beneficii et utilitatis residentiae si ita nobis ex absentiae circumstantiis probabiliter videatur.

2. *Item*, similiter mandamus et monemus ut supra, quod omni die ad capitulum extra chorum dicti canonici tam maiores quam minores archidiaconatum etiam et dignitates habentes ac ceteri ecclesiæ nostræ ministri quicunque simul exeant, et ab eodem bini recto ordine distinctis inter se spatiis redeant: et quod in processionibus iustum ordinem servant, et quod graviter et devote pulchris distantibus (sitiposos<sup>2</sup> cum

<sup>1</sup> Stagiarii. Ordinarily, canons who happen to be keeping their *stadium*, or turn of residence; but at S. Paul's the subdean and two or three other canons who had a perpetual charge seem to have been so called. See Ducange.

<sup>2</sup> *Sic*: probably *nec seipsos* should be read.

præcedentibus immiscentes nec cum laicis confabulantes) incedant.

3. *Item*, similiter injungimus minoribus canonicis, vicariis choralibus et aliis dictæ ecclesiæ nostræ ministris, qui ad sectam<sup>1</sup> chori horis ad id consuetis et constitutis astringuntur, quod ipsi omnes et singuli juxta cuiuslibet eorum debitum ecclesiæ nostræ cathedralis statutorum tenorem, quatenus eos et eorum quemlibet attinet, dictis horis vigilantius intendant et intersint: et quod sine causa rationabili, per dominum decanum eiusve locum tenentem aut nos (si tunc præsentem extiterimus) approbando, tempore divino exire et juxta chorum sive gradus chori vel alibi in ecclesia nostra prædicta cum extraneis aliisque personis quibuscunque, præsertim in eorum habitibus, vagari et confabulari minime præsumant.

4. *Item*, similiter injungimus quod dicti canonici et alii dictæ ecclesiæ nostræ cathedralis ministri quicunque psalmodiam debitis tractu et pausa qua antiquius fieri solebat simul incipientes ac simul desinentes distincte canant, ac quod subcantori intonanti debite auscultent, et quod admonitionibus tam succentoris quam subdecani dictæ ecclesiæ nostræ huiusmodi quantum ad eorum spectat officium benigne et effectualiter pareant et obediant.

5. *Item*, injungimus et monemus quod dicti decanus et stagiarii prædicti capellas respective suas adhuc in dicta ecclesia nostra cathedrali remanentes de omnibus et singulis ad missas in eisdem celebrandas necessariis et quomodolibet requisitis cum omni celeritate et diligentia efficaciter et debite provideant et præparent.

6. *Item*, injungimus et monemus quod dicti canonici et presbyteri ministri dictæ ecclesiæ nostræ cathedralis missas et alia divina officia ad altaria eisdem limitata sive limitanda debitis et congruis temporibus celebrent et non alias celebrare præsumant: et quod prædicti minores canonici et ceteri presbyteri inferioris gradus ac vicarii chorales alibi quam in dicta ecclesia nostra cathedrali ministrare nullatenus præsumant, nec civitatem London. exire et ibi pernoctare quovismodo audeant, nisi primitus habita licentia a decano nostro vel eo absente a seniori residentiario in ecclesia nostra cathedrali prædicta.

<sup>1</sup> *Service*; as in the *suit* and service owed to a manorial court.



7. *Item*, injungimus et monemus decano eiusque locum tenenti et stagiariis seu residentiariis prædictis quod de cætero missam matutinalem de Apostolis secundum formam et tenorem foundationis eiusdem, viz. a festo Annunciationis beatæ Virginis Mariæ usque ad festum Michaelis quolibet mane hora quinta, et a dicto festo Michaelis usque ad festum prædictum festum Annunciationis mane hora sexta, laudabiliter cum personis ex fundatione et ordinatione laudabilibus et antiquis consuetis decantari; et ceteras missas more solito successive usque ad inchoationem missæ majoris celebrari; ac exequias et obitus mortuorum, psalmosque quotidianos per canonicos eiusdem ecclesiæ dicendos, juxta tenorem et formam foundationis eorundem et dictæ ecclesiæ statutorum observari fieri dici et celebrari fideliter efficaciter et diligenter procurent et provideant ut exequi faciant. Necnon quod omnes et singulos dignitates prebendas canonicatus officia sive beneficia in eadem ecclesia obtinentes ad reparationem et refectionem domorum maneriorum et ædificiorum ruinosorum et defectuosorum, quatenus ad eos et eorum quemlibet respective pertinet, inducant et effectualiter coerceant et compellant.

8. *Item*, pœnitentiario ecclesiæ nostræ prædictæ injungimus et mandamus quod ipse per se vel per suum sufficientem deputatum in capella sua infra dictam ecclesiam temporibus congruis et opportunis, juxta tenorem foundationis eiusdem officii sui prædicti ac dictæ ecclesiæ nostræ laudabilem consuetudinem, debite intersit et audiat confessiones minorum canonicorum et aliorum in dicta ecclesia nostra cathedrali altaris ministerium frequentantium: ac quod cetera ad officium suum huiusmodi spectantia debite juxta statutorum et laudabilium eiusdem ecclesiæ nostræ consuetudinum tenorem et normam faciat et exequatur, sub pœna privationis et amotionis eiusdem pœnitentiarum a dicto officio pœnitentiariæ.

9. *Item*, similiter injungimus et mandamus quod minores canonici et alii presbyteri dictæ ecclesiæ nostræ, qui minister altaris ut præfertur frequentant in eadem, sacramentaliter celebre confiteantur pœnitentiario prædicto specialiter vel alteri sacerdoti catholico ad hoc legitime deputato.

10. *Item*, injungimus omnibus et singulis canonicis tam

maioribus quam minoribus ceterisque ecclesiæ nostræ prædictæ ministris quibuscunque, quod a familiaritate et consortio mulierum præsertim suspectarum tam infra collegium et habitationes suas quam extra, ac etiam[a] computationibus et confabulationibus in domibus laicorum ac devagationibus nocturnis extra tempus debitum, ac ab aleis, chartis pictis, spherulis et aliis ludis illicitis et inhonestis seipsos penitus deinceps abstineant, seque sacræ scripturæ lectioni [et] aliis honestis studiis et exercitationibus temporibus vacationum incumbant† et exhibeant.

11. *Item*, cancellario dictæ ecclesiæ nostræ cathedralis et successoribus suis injungimus quod ipsi per seipsos vel per eorum sufficientes deputatos, ad hoc per nos et successores nostros admittendos, lecturam sive lectionem sacræ Theologiæ in dicta ecclesia nostra cathedrali diebus horis temporibus et locis juxta laudabilem eiusdem ecclesiæ consuetudinem dictæque lecturæ sive lectionis foundationem more scholastico et hactenus usitato lega[n]t et expona[n]t aut sic legi et exponi facia[n]t, sub pœna amissionis dictæ dignitatis cancellariæ seu aliâ pœna nostro arbitrio dicto cancellario pro eius culpa et offensa in hac parte imponenda.

12. *Item*, dictis decano canonicis maioribus prebendariis archidiaconis dignitatesque habentibus minoribus canonicis ceterisque omnibus et singulis ecclesiæ nostræ prædictæ ministris et capellanis injungimus et mandamus quod ipsi ac eorum singuli (dum infra septa civitatis London. agunt) lectioni sacræ Theologiæ memoratæ singulis temporibus horis et locis quibus huiusmodi lectura sive lectio in dicta ecclesia legi contigerit intersint, eandemque ab exordio ad finem usque debita cum reverentia diligentia et intentione quiete audiant, ut non solum ipsi sed etiam reliqui dictæ civitatis presbyteri ac litterati ad dictam lectionem eorum exemplo excitati confluentes aliquid bonæ frugis inde capiant et reportent.

13. *Item*, [quia per] stagiarios residentiarios canonicosque et prebendarios tunc presentes ac procuratores archidiaconorum canonicorum et dignitates obtinentium tunc absentium (ne ipsi minus liberales relucescente evangelico splendore in catholicos et orthodoxos concionatores quam nuper decanus

archidiaconi stagiarii residentiarii canonici et dignitates habentes in hereticæ pravitatis contentionis et schismatis seminatores fuerant) unanimi consensu et voluntate ac de et cum consilio consensu et assensu nostris concordatum et conclusum fuerit, quod quilibet† persona archidiaconatum, præposituram canonicatum et dignitatem post episcopatum maiorem obtinens ac stagiarii et residentiarii dictæ ecclesiæ in subventionem concionatorum apud Crucem Divi Pauli<sup>1</sup> London. quasdam summas pecuniarum juxta ratam respective promotionum cuiuslibet eorum taxatas, prout ex actis inde tunc confectis plenius liquet, contribuerent annuatim, Injungimus dictis decano archidiaconis stagiariis canonicis et prebendariis et dignitates in eadem ecclesia habentibus, eosdemque omnes et singulos monemus, quatenus dictas pecuniarum summas juxta eorum cuiuslibet ratam et portionem generali receptori dictæ ecclesiæ nostræ qui pro tempore fuerit solvant fideliter seu sic solvi faciant annuatim et de tempore in tempus. Et insuper dictos decanum et capitulum monemus quod dictas pecuniarum summas ad effectum huiusmodi concessas quotannis percepi et colligi faciant, deque eadem summa unicuique personæ cuiuscunque status seu conditionis infra dignitatem episcopalem aliquo die dominico ad Crucem Divi Pauli sive alibi infra dictam nostram ecclesiam concionaturæ, post datam præsentium, tresdecim solidos et quatuor denarios legalis monetæ Anglicanæ tradi dari et deliberari faciant: deque residuo huiusmodi summæ (si quod forte fuerit) in fine cuiuslibet anni compotum nobis et successoribus nostris sive deputatis nostris quotannis reddant fidelem.

14. *Item*, dicto decano et capitulo injungimus eosdemque monemus quod ipsi cum omni celeritate compareant et provideant, seu per alios quorum respective intererit comparari et provideri procurent, †faciant† omnia et singula iocalia ornamenta cruces vexilla velamina et cetera decentia congrua necessaria aut quomodolibet opportuna quæcunque tam circa divina officia ad cultum divinum quam circa laudabiles ceremonias ab antiquo (licet nuper tempore præteriti schis-

<sup>1</sup>The cross in the churchyard of S. Paul's was a celebrated place for preaching throughout the time of the Reformation.

matis abolita fuerint) usitata, eaque omnia et singula rite et debite frequentent et frequentari faciant; necnon quod libros vestimenta ornamenta vasa ceteraque præmissa quotiens opus fuerit reparari et resarciri, lineaque indumenta mappa superpellicia corporaliaque altarisque ornamenta munda et pura custodiri itidem faciant.

15. *Item*, similiter injungimus et monemus quatenus dictus decanus et capitulum in breviariis missalibus antiphonariis ceterisque libris ad dictam ecclesiam spectantibus et in eadem usitatis nomen domini nostri papæ ac nomen beati martyris Thomæ quondam Cantuar. Archiepiscopi in singulis locis, quibus tempore præteriti schismatis fuerunt deleta et expuncta, restituant et restitui faciant; atque in missis suis orent, et per alios eiusdem ecclesiæ nostræ ministros in eorum respective missis orari faciant, pro domino nostro Papa qui pro tempore fuerit sicut in ecclesia Anglicana ante schisma erat solitum et consuetum.

No. 28.  
Bonner's  
Injcts for  
London  
(1555).

16. *Item*, similiter injungimus quod iidem decanus et stagiarii sive residentiarii quolibet anno semel, viz. in vigilia sancti Michaelis, compotum et rationem plenam et fidelem reddant nobis et successoribus sive deputatis nostris de illis denariorum summis quas illo anno præcedente respective perceperint, seu aliquis eorum perceperit, pro capis de prebendariis de novo intrantibus.<sup>1</sup> Et quod iidem decanus stagiarii et residentiarii prædicti citra festum sancti Andreae proxime sequentem post datam præsentium exhibeant coram nobis aut successoribus sive deputatis nostris veram copiam ultimi compoti sive rationis de pecuniis huiusmodi nobis aut prædecessoribus nostris redditi et facti, deque omnibus et singulis pecuniarum summis huiusmodi per eos et eorum quemlibet ac contemporaneos suos a die huiusmodi ultimi compoti sic redditi, usque ad festum Sancti Michaelis ultimo præteriti, citra dictum festum sancti Andreae compotum reddant fidelem.

17. *Item*, similiter injungimus et mandamus quatenus omnes et singuli archidiaconi canonici ac dignitates

No. 14.  
Ryl Injcts  
(1547).

<sup>1</sup>A new prebendary was expected by ancient custom to present a cope to the church on his installation, or to make a money contribution towards the purchase of copes.



prædictæ in dicta ecclesia nostra cathedrali, et ibidem nec in archidiaconatibus suis hujusmodi non residentes, quadragesimam partem valorum anni dictorum archidiaconatuum canonicatum et dignitatum hujusmodi pauperibus et eleemosinis, de consilio et consensu nostris et successorum nostrum per eleemosinarium eiusdem ecclesiæ nostræ distribuendis, largiantur.

18. *Item*, similiter injungimus et mandamus quod eleemosinæ ex voluntate Fundatorum ordinatæ et largitæ debite et diligenter annuatim distribuantur per eleemosinarium prædictum, nec ad alios privatos usus convertantur saltem absque notitia et consensu nostris vel successorum nostrorum: et quod dictus eleemosinarius singulis annis in festo Natalis Domini de distributionibus hujusmodi factis rationem reddat fidelem nobis vel successoribus vel deputatis nostris in hac parte.

19. *Item*, similiter injungimus et monemus dicto decano canonicis archidiaconis stagiariis et residentiariis prebendariis et dignitatibus (ut supradictum est) prædictis, quatenus ipsi et eorum singuli scripta munimenta rentalia rotulos curiarum et evidencias (archidiaconatus dignitates canonicatus prebendas munera et officia hujusmodi aut dictam ecclesiam nostram cathedralem quomodolibet concernentia sive tangentia) quæ in custodiis respective suis aut ministrorum suorum sunt aut imposterum erunt, infra tres menses datam presentis<sup>1</sup> proxime sequentes vel infra totidem menses proximos post illud tempus quo scripta et munimenta hujusmodi ad manus suas respective venire contigerint, ad manus thesaurarii dictæ ecclesiæ nostræ aut ipsius deputati<sup>2</sup> tradant et reddant, ut eadem in locum convenientem reponantur et in librum sive indicem notentur et redigantur.

20. *Item*, similiter injungimus et ut supra monemus quod de omnibus et singulis munimentis donis concessionibus evidentiis instrumentis compotis denique de aliis omnibus et singulis privilegiis libertatibus cartis et scriptis (dictam ecclesiam nostram cathedralem sive aliqua dignitates archidiaconatus canonicatus ac munera et officia in eadem, sive terras dominia maneria hereditamenta patrimonia homines com-

<sup>1</sup> *Lege*, præsentium.

<sup>2</sup> *Lege*, deputati.

moditates et proficua eorundem aut alicuius eorundem concernentia) liber quidam peculiaris cum repertorio sive indice componatur; eademque omnia et singula cum libro huiusmodi in loco tuto sub salva custodia servantur et custodiantur: nec aliquod scriptorum sive munimentorum huiusmodi de loco illo auferatur absque fidejussore aut pignore sufficienti prius dato.

[21.] *Item*, similiter injungimus et mandamus quatenus quilibet archidiaconatum dignitatem canonicatum seu prebendam in dicta ecclesia nostra cathedrali obtinens, ac infra vel prope civitatem London. aut eiusdem civitatis suburbia <sup>†</sup>turbia<sup>†</sup> et limina moram faciens et existens personaliter, in habitu suo canonicali in processionibus tam generalibus quam singulis diebus dominicis et festivis celebrandis, necnon in processionibus et altis missis singulis diebus festivis duplicibus et principalibus, usquedum dictæ processiones et missæ finiantur et post missam *De profundis* terminetur, intersit et præsentiam suam adhibeat; nisi alicubi eodem tempore in prædicando verbum Dei fuerit occupatus aut alia justa causa impeditus.

21 [22]. *Item*, similiter injungimus et monemus quod quilibet stagiarius residens eiusdem ecclesiæ nostræ singulis diebus uni horæ canonicæ seu missæ majori juxta morem dictæ ecclesiæ intersit in habitu suo canonicali, salvo tempore absentiae et [con]cionis sibi ex statutis indulto. Et quod similiter horis canonicis et missæ majori in festis majoribus sint presentes et chorum pascant, nisi justa causa et necessaria impediat. Et quod quilibet stagiarius huiusmodi (licet justa de causa fuerit absens) tamen in ipsis festis chorum prædictæ ecclesiæ debito et consueto more pascat.

22 [23] *Item*, dicto decano archidiaconis stagiariis residentiis canonicis et præbendariis ceterisque personis, aliqua dignitates beneficia promotiones et munera ecclesiastica in eadem ecclesia nostra cathedrali obtinentibus et habentibus aut deinceps obtenturis, in virtute obedientiae qua nobis tenentur injungimus et monemus quatenus ipsi canonicatus prebendas archidiaconatus dignitates beneficia promotiones vel munera sua ecclesiastica huiusmodi, aut maneria terras domos ædificia tenementa nemora boscos seu prædia quæcunque

ad premissorum aliqua pertinentia seu spectantia, alicui personæ vel aliquibus personis absque licentia consensu et assensu nostris ad effectum hujusmodi obtinendis ad firmam nullo modo dimittant nec locent, neque de eisdem seu eorum aliquibus siue aliquo dimittendis cum aliquo vel aliquibus contrahant [aut] convenient nec sic dimittata<sup>1</sup> neque locet nec de dimittendo seu locando contrahat aut conveniat eorum aliquis.

[24] *Item*, similiter injungimus et mandamus dicto decano archidiaconis stagiariis residentiariis canonicis præbendariis et dignitates aut promotiones in eadem ecclesia nostra cathedrali obtinentibus quibuscunque, quatenus ipsi et eorum singuli beneficia promotiones et officia ecclesiastica ac munera justitiæ et jurisdictionis [seu] ministracionis, tam ad eorum commune[m] quam ad eorum cujuslibet privatam collationem presentationem dispositionem nominationem sive donationem pertinentia et spectantia, gratis idque non nisi dignis probis et idoneis conferant et concedant.

23 [25]. *Item*, cum nonnullæ domus et habitationes prope ecclesiam nostram cathedralem sæpeditam tam ad decanum et capitulum ac eorum commune patrimonium quam ad dignitates<sup>2</sup> canonicatum et prebendarum in eadem privatum patrimonium pertinentes, in quibus canonici et residentiarii præfatæ ecclesiæ nostræ quondam habitare consueverunt, nunc sunt locatæ et ad multos annos jam futuros sub sigillo capituli ad firmam traditæ et confirmatæ personis extraneis (ac etiam laicis uxores liberos et familias laicas in eisdem habentibus) contra primariam fundationem et antiqua statuta eiusdem ecclesiæ nostræ, quo factum est ut hoc tempore (quo debitus numerus residentiariorum in eadem ecclesia deest) canonici qui residentias suas facere aut inchoare vellent nunc destituti domibus convenientibus ab hujusmodi residentia abstinere rogantur, in magnum dictæ ecclesiæ nostræ dedecus et scandalum: quocirca ut huic malo et dedecori in futurum provideatur dictis decano et canonicis in virtute obedientiæ suæ injungimus et mandamus quod nulla domus aut habitatio (ad commune capituli sive ad alicuius dignitatem sive canonicatum in

<sup>1</sup> *Lege*, dimittat

<sup>2</sup> *Lege*, dignitatum.

dicta ecclesia obtinentis privatum patrimonium spectans), quæ quondam a residentiariis inhabitari consuerit, aliquibus personis de numero canonicorum dicti capituli non existentibus, sive spiritualibus sive sæcularibus, de cetero concedatur, quamdiu aliquis dictæ ecclesiæ canonicus propter mercedem convenientem et congruam eam conducere et ad firmam habere voluerit. Et casu quo nullus illarum habitationum talis conductor (dictæ ecclesiæ canonicus existens) inventus fuerit, tunc poterunt dicti decanus et capitulum dictæque dignitates et canonicatus obtinentes easdem domus et habitationes extraneis et laicis, solummodo de anno in annum et non ultra seu per tempora longiora, locare. Ita quod quicumque venerit canonicus aut residentiarius dictæ ecclesiæ possit eandem domum et habitationem post finem anni tunc incepti habere: sicque extraneis hujusmodi domus sive habitationes nullo modo ad firmam concedantur aut locentur, sive residentiariis sive aliis dictæ ecclesiæ canonicis† ultra terminum vitæ conducentis, aut ad summum ultra sex menses post mortem ejusdem, sub sigillo capituli sive eorum alicuius privato sigillo imposterum nunquam concedantur: sed quod omnes et singulæ domus et habitationes hujusmodi cum eas vacare contigerit canonicis dictæ ecclesiæ ad habitationes suas sive residentias faciendas in eisdem de cetero reserventur ut supradictum est. Et si quid contra has ordinationes per aliquam incumbentem de facto attemptatum fuerit, hujusmodi factum ipsius (cum præfatæ domus non ad commune patrimonium dicti decani et capituli sed ad privatum patrimonium alicujus dictas dignitates et canonicatus obtinentis pertineant) per capitulum dictæ ecclesiæ sub sigillo capituli nullo modo confirmentur.

24 [26] *Item*, similiter injungimus et monemus quod iidem decanus et stagiarii sive residentiarii harum injunctionum transsumptum in apta tabula describendum quam primum curent, et hoc ita appositum [et] descriptum in loco ponant tuto ac tali quo tam canonici majores tam minores aliique dictæ ecclesiæ ministri quicumque (quorum quoquo modo interesse potest) sæpius accedant libere, ad sua exactius perdiscenda munera et memoriis altius infigenda; ut hac ratione possint et scire quid agerent et fideliter quod illis est agendum exequi.



Quæ omnia et singula per vos dominum decanum antedictum (quatenus vos et personam vestram concernunt) observari, atque per ceteros dignitates præbendas officia aut ministeria in eadem ecclesia nostra obtinentes aliosque omnes et singulos prædictæ ecclesiæ nostræ ministros quoscunque (quantum ad eos attinet) observari<sup>1</sup> similiter mandare<sup>2</sup> et facere, vobis in virtute sanctæ obedientiæ qua nobis tenemini distincte sub pœnis supradictis præcipimus et injungimus. In cujus rei testimonium sigillum nostrum præsentibus aposuimus. Datum octavo die mensis Octobris A.D. MDLV et nostræ translationis anno decimo sexto.

<sup>1</sup> *Lege*, observari.

<sup>2</sup> The construction of the sentence falls all to pieces here.

# LI

## Cardinal Pole's Articles for Canterbury Diocese.

1556.

REGINALD POLE (1500-1558) was ordained deacon and made Cardinal in 1536. Owing to his disagreement with the policy of Henry VIII he had left England in January, 1532, and he did not return until November, 1554. In December, 1555, he was ordained priest, and in the following March was consecrated Archbishop of Canterbury in succession to Cranmer. He died on Nov. 17, 1558. These articles are copied from *The Pole Register*, and were administered in and after May, 1556. Strype has given an analysis of them in English (*Ecc. Mem.*, III, i, 291), but unfortunately has mixed them up with a set given by Foxe, which are printed below. Strype gives *The Pole Register* as his authority. This set certainly is there, but the set with which he mixed them up is not. These Articles have not been previously printed in their complete Latin form.

[Transc. *The Pole Register*, f. 34. ]

### *Articuli inquirendi in visitatione predicta. Circa Divinum Cultum*

1. *Imprimis* an divinum officium in ecclesiis horis diebus et temporibus accomodis observatur.
2. *Item*, inquiratur de vita et moribus rectorum, vicariorum, et curatorum. No. 7.  
Bonner's
3. *Item*, an diligenter, reverenter, et debite sacramenta et sacramentalia ministrent. Injcts  
(1555).
4. *Item*, an aliqui parochianorum sine illis decesserint culpa negligentia vel absentia eorum. No. 10. *ibid.*
5. *Item*, an frequentent tabernas vinarias aut alia loca ex quibus infamia vel scandalum oritur. No. 18.  
Shaxton's
6. *Item*, an diligenter doceant obstetrices modum baptizandi in casibus necessitatis secundum canonum normas; et exponant quid canones in hac parte velint. Injcts for  
Salisbury  
(1538).
7. *Item*, an habeant aquam benedictam paratam tempore partus. No. 35.  
Bonner's  
Arts for  
London  
(1554).

8. *Item*,<sup>1</sup> an exponantur jura que declarant que et qualia fieri debent quum contingat mulierem pregnantem mori, que sepeliri non debet antequam partus excindatur. Et consilium est ut quum hoc fit os mulieris custodiatur apertum; alias videtur prohibitum esse spem animantis.

9. *Item*,<sup>2</sup> an habeant et seruent librum in quo nomina et cognomina reconciliatorum parochianorum inscribuntur.

No. 4.  
Bonner's  
Injets for  
London  
(1555). 10. *Item*, an sint aliqui clerici qui dudum perperam cum mulieribus erant conjuncti qui adhuc reconciliati non sunt. Qui sint, designando eorum nomina et loca habitacionum suarum.

No. 34.  
Bonner's  
Arts for  
London  
(1554). 11. *Item*, an decem precepta et articuli fidei recitentur plebi et publi per pastores.

12. *Item*,<sup>3</sup> exhibeant presbiteri litteras ordinum suorum et beneficiati titulos beneficiorum, et si plura beneficia obtinent diplomata obtenta.

No. 28.  
Bonner's  
Injets for  
London  
(1555), and  
note. 13. *Item*, an sacri canones (in his que ad cultum divinum et ad bene, pie, beate et Christiane vivendum attinent) in omnibus observentur.

No. 19.  
Bonner's  
Arts for  
London  
(1554). 14. *Item*, an nomina Sancti Thome Martiris et Domini nostri Pape dudum abolita erasa et deleta restituta sint pristinis voluminibus et locis; si non, ut fiat.

15. *Item*, an clerus et plebs universus publice in ecclesiis inter divina orent devote pro felici statu Regis et Regine cum commemoratione plagarum preteritarum.

*Pro Laicis*

16. *Imprimis*, an credant articulos fidei et (quoad humana sinit fragilitas) observent precepta Dei, ac commissa sacer-

<sup>1</sup>Compare No. xiv, Rich's *Constitutions* (1236): "Si mulier mortua fuerit in partu, et hoc bene constiterit, scindatur, si infans vivere credatur, procurato tamen quod os mulieris apertum teneatur." Lyndwood says there were two reasons for this, first the child might be murdered, or secondly that it might be buried unbaptized in holy ground. The woman's mouth was to be kept open lest the child die for want of air (*Provinciale*, i. p. 307).

<sup>2</sup>Pole's instructions to the bishops in 1555 ordered "Domini Episcopi et officiales praefati necnon omnes curati seu alii ad id deputati, habeant librum, in quo nomen et cognomen parochianorum reconciliatorum inscribantur, ut postea sciatur qui fuerint reconciliati et qui non" (Burnet, vi, p. 368).

<sup>34</sup>In hac facienda visitatione attendant diligenter quæ in hoc brevi compendio sunt notata, et maxime faciant ut omnes Ecclesiasticae personae osten-

dotibus deflentes sub auriculari confessione detegant et denuncient, virtutibus incumbant et sacramenta ecclesie teneant et revereantur.

17. *Item*, an qui diebus dominicis vel festivis absque causa rationabili se ab ecclesiis suis parochialibus pro divinis audiendis subducant et absentent.

18. *Item*, an sint publici fornicatores adulteri aut incestuosi.

19. *Item*, an sint perturbatores divinatorum et confabulatores, rixatores, et litigiosi in ecclesiis aut contiguis cimiteriis eorumdem.

20. *Item*, an foveant lenocinia ac impudicos vel suspectos hominum frequentent accessus.

21. *Item*, an sint blasphemantes sanctum Nomen Domini.

22. *Item*, an sint perjuri, simoniaci, usurarii, feneratores aut alii in Deum parentes vel vicinos impii.

23. *Item*, an fons baptismatis sub sera aut alias tute custodiatur, et ita servetur ut pollui non possit.

24. *Item*, an Eucharistia et Chrisma honorifice servantur, renoventur et a ministris Dei tractentur.

25. *Item*, an sint ornamenta ecclesie et altaris accommodata et divinis celebrandis apta juxta rationes temporum anni, videlicet et quadragesimalibus et aliis; inquirendo de singulis in specie.

26. *Item*, inquiretur de ruinis ecclesiarum et cancellorum et an tecta fenestre stalla chororum ecclesiarum, necnon edes et alia edificia rectoriarum et vicariarum sint ruinosa et collapsa, ac cujus vel quorum incuria; et de clausuris cime-

dant titulos suorum ordinum et beneficiorum, et si in eis aliquis alius defectus notetur, illis provideant et omni studio procurent ut errores quibus dioceses eorum sint infectae extirpentur, ut veritas fidei tum in concionibus tum in confessionibus doceatur: deputando personas ydoneas ad conciones faciendas, et confessiones audiendas" (*Pole's Instructions to Bishops*, Burnet, *op. cit.*).

<sup>1</sup>See 35 *Edward I*, *sess. 2*. Bishop Quivil's diocesan synod at Exeter, 1287, ordered the clergy to see that neither their own nor other cattle fed in the churchyard: not to fell the trees there (which were planted to protect the church from storms), unless to repair the chancel, or the nave where they might give a grant of some trees if the parish was poor (Wilkins, II, p. 140). On the care of churchyards and the rights over timber there see Sturge *Points of Church Law*, pp. 37, 42.



- No. 56. *ibid.* teriorum, ne bestie ingrediantur, et de gramine de pasto et de arboribus in eodem crescentibus.
- No. 72. *ibid.* 27. *Item*, an sint qui detrahant ab ecclesiis decimas, oblationes, aut alia debita ecclesie, vel populi devotione sacrilego suasu avertant.
- No. 18. Bonner's Injcts for London (1555). 28. *Item*, an habeant crucem affixam una cum simulacris Virginis Marie et Johannis.<sup>1</sup> Necnon et principalem imaginem<sup>2</sup> sive Patronum ecclesie decenter erectas.†
- (1555). 29. *Item*,<sup>3</sup> an qui habeant libros scismaticos, plenos heresibus, tales videlicet qui in novissima Synoda reprobantur et rejiciuntur.
- No. 87. Bonner's Arts for London (1554). 30. *Item*, an qui sint [qui] mechanicis artibus aut secularibus exercitiis diebus dominicis vel festivis (pretermissis divinis horis) operam dant.
- (1554). 31. *Item*, an sint ebriosi et scortatores aut infames, &c.
- No. 98. *ibid.* 32. *Item*, an sint qui exerceant magicas artes charma and illicitas incantationes.
- No. 68. *ibid.* 33. *Item*, an qui sint matrimonio conjuncti in gradibus lege divina aut canonica prohibitis.

<sup>1</sup>In October, 1555, Wriothesley records "that Dr Scory and others were appointed by the Cardinal to visit every parish church in London and Middlesex, to see their rood-lofts repaired and the images of the Crucifix and Mary and John thereon to be fixed" (*Chronicle*, II, p. 131).

<sup>2</sup>In the beginning of Lent, 1556, an order was sent by commission of the Bishops that in every parish church in London and England an image of the patron saint of each church should be set up at the end of the high altar (Wriothesley, II, p. 134). The canon law ordered that the parishioners should supply this, calling it "the principal image in the chancel" (Lyndwood, *Provinciale*, p. 253). It had a special niche beside the altar, which is still remaining in many churches.

<sup>3</sup>Pole held a Legatine Synod from December, 1555, to February, 1556, in which he read twelve decrees known as the "Constitutiones Legatinae Reginaldi Poli." They are printed as read in Wilkins (IV, 126). They were afterwards amplified into the elaborate "Reformatio Angliæ ex decretis Reginaldi Poli Cardinalis," and printed at Rome in 1564. In the second of these Constitutions heretical books were condemned: "Et ne post hoc ex librorum damnatorum lectione populus corrumpatur, damnantur et anathematizantur omnes, qui sine speciali apostolicæ sedis licentia habent, legunt, imprimunt libros hæreticorum, seu aliter de fide suspectos; et ut omnibus poenis contra eos latis puniantur; placuitque juxta ultimi Lateranensis concilii statutum, ne quis in hoc regno librum aliquem seu aliud quodvis scriptum imprimere audeat, nisi id prius per loci ordinarium, aut per alium ejus mandato, dili-

34. *Item*, an qui bannis non proclamatis vel alias (licita non No. 93. *ibid.* obtenta facultate) matrimonia clandestina<sup>1</sup> celebrari obtinent†.

35. *Item*, an sint qui non debitum honorem Sacramento altaris adhibent, eidem fidem non habeant, aut alios ut in eo non credant moneant, suadeant, aut adhortentur palam vel clam aut desuper suspecti.

36. *Item*, an aliqui sint qui sacramentum Eucharistie in No. 80. Paschate non receperunt. *ibid.*

37. *Item*, an sint qui faciunt conventicula, conciliabula, No. 13. *ibid.* lectiones et professiones clandestinas.

38. *Item*, an sint qui habent et injuste detinent bona No. 61. *ibid.* ecclesie.

39. *Item*, exilitas beneficiorum inquirenda et causa ejusdem.

40. *Item*, an sint qui non observant jejunia ab ecclesia in- No. 95. *ibid.* dicta vel de consuetudine laudabili inducta et recepta.

41. *Item*, an registrum observatur de baptizatis vnacum No. 22. nominibus compatrum, de matrimoniis et sepultis. Bonner's

42. *Item*, an altaria omnia in ecclesiis consecrata sint; vel Injcts for London (1555).

43. *Item*, Quod Corpus Christi in Eucharistia ad egrotos No. 13. deferatur devote et cum luminibus et tintinabulo, etc. Visitn Arts

44. *Item*, an schole publice hospitalia et bibliotheca rite (c. 1549), obseruantur; et ea sunt oculis subijcienda: ac de iudimagistris and notes. et hypodidascalis an sint idonei et officiis eis creditis seduli et No. 32. ab ordinariis loci examinati et approbati.<sup>2</sup> Bonner, *op. cit.*, and note.

genti examinatione et subscriptione approbatum fuerit, qui vero contrarium fecerit, poenis in eo statuto contentis subjaceat" (*Doc. Ann.* 1, p. 178). A Royal Proclamation of June, 1555, enforced the statute of Henry IV, which had been revived by Mary's third Parliament (1 and 2 *Philip and Mary*, c. 6), against heresy and heretical books. In it the works of the Reformers were condemned by name. The people were ordered to deliver them up within fifteen days after the publication of the proclamation, and power was given to the ecclesiastical and civil authorities to inquire for them and search them out (*Cardwell, Doc. Ann.* 1, p. 197).

<sup>1</sup>According to Lyndwood (p. 276) a marriage was considered clandestine for three reasons: (i) without banns, (ii) without witnesses, (iii) without the bride being asked of him at whose disposal she is. He also mentions some further cases from Hostiensis of a more technical kind.

<sup>2</sup>Compare Pole's Constitutions, No. xi: "Docendi munus nemo imposterum quovis in loco suscipere audeat, nisi ab ordinario examinatus, probatusque,

45. *Item*,<sup>1</sup> an aliqui administrent bona defunctorum sine auctoritate ordinarii.

46. *Item*, inquiratur de unitis et consolidatis ac eorum patronis.

Ridley, 47. *Item*, de pauperibus parochie et quomodo eis pro-  
*op. cit.* spicitur.

No. 14. 48. *Item*, de largitione rectoris non residentis pro quadra-  
Ryl Injcts gesima parte beneficii sui.

(1547). 49. *Item*,<sup>2</sup> an lampas vel cereus ardeat ante sacrosanctum Eucharistie Sacramentum.

No. 103. 50. *Item*, an infantes debito more Episcopo pro sacra Con-  
Bonner's firmationis unctione habenda presententur.

Arts for 51. *Item*, quoad Ecclesias cathedrales vel collegiatas, nec-  
London non hospitalia, zenodochia et alia loca pia inquiratur an fun-  
(1555). datione sive erectio aut primæva institutio eorundem, vnacum singulis juratis vel approbatis consuetudinibus statutis et sanctionibus, rite et recte observentur. Exhibitis

et de libris, quos legere debet, ante admonitus fuerit; alioquin excommunicationis pœnam incurrat, et a docendo per triennium prohibeatur. Ex his vero, qui jam docendi munus exercent, si quis indignus fide, doctrina, vel moribus repertus fuerit, ejiciatur; sin dignus, confirmetur" (*Doc. Ann.* i, 192).

<sup>1</sup>Testamentary cases belonged to the church courts certainly after the middle of the thirteenth century, even though the principle seems to have been recognized earlier. It is not quite clear at what exact date this dealing with testamentary business by the church was recognized. *Magna Carta* left the carrying out of a will to the executors, and made no mention of the church in this respect. This power, however, seems to have been gained and recognized in the reign of Henry III. Compare Boniface's *Constitutions* (1260) No. xv: "Statuimus et præcipimus, ne cuiquam executori permittatur administrare de bonis testatoris nisi prius de omnibus bonis ipsius defuncti fidele fiat inventarium, et loci ordinario ostendatur. *Item*, probato testamento coram ordinariis non committatur alicui vel aliquibus executio seu administratio in bonis defunctorum nisi talibus qui competentem administrationis suae rationem (cum super hoc per locorum ordinarios fuerint requisiti) reddere possint" The probate fees in ecclesiastical courts were regulated by 21 *Henry VIII*, c. 5 (1529). By 20 and 21 *Vic.* c. 77 (1857) jurisdiction in testamentary and probate matters is vested in secular courts. On the whole subject see Pollock and Maitland, *History of English Law*, II, pp. 3123-58, and Makower, *Constitutional History of the Church of England*, p. 425.

<sup>2</sup>See Pole's *Constitutions*, No. II, "Placuit . . . ut perpetuo lampas vel cereus coram Sanctissimo hoc Sacramento ardeat."

1556] *Pole's Articles for Canterbury Diocese* [LI

vero his, videlicet institutione primaria et statutis, inquiratur de singulis eorundem capitulis et articulis.

Cetera vero inquirenda et investiganda ac reformanda dabit occasio et solers visitantis discretio pro loco et tempore congruis.



## Pates' Injunctions for Hereford Cathedral.

1556.

RICHARD PATES was Archdeacon of Worcester in 1526, and was "provided" to the see by Paul III in 1541, but the see was held by Skip, 1539-1552. During the reign of Edward VI he remained out of England and attended several sessions of the Council of Trent. He was consecrated bishop in 1555, but was deprived and imprisoned in 1559 and died in 1565 at Louvain. These Injunctions, which have not been previously printed, were administered by him as Commissioner for Pole in the Metropolitan Visitation of 1556. They are numbered in the MS. They may be compared with the medieval *Consuetudines* given in Wordsworth, *Linc. Cath. Stat.*

[Transc. *Harleian MSS.*, Vol. cccxcvi, f. 4.]

*Injunctions given to the Cathedral Church of Hereford by the Right Reverend Father in God, Richard, Bishop of Worcester, Commissioner to the most Reverend Father Reginald Poole, Cardinal and Lord Legate to the King and Queen's Majesties and to the whole nation of England from the Pope's Holiness and the See Apostolical of Rome: the xvij day of July, in the year of our Lord God 1556, inviolably to be observed under the pain of contempt.*

1. *Imprimis* All your canons and petit-canons and vicars shall avoid the company of heretics, and other lewd and defamed persons: also they shall avoid suspicious houses, often going to taverns and ale-houses.

2. *Item*, the canons, petit-canons, and vicars going into the town shall take his servant, his scholar, his fellow, or some other honest person with him, and wear decent apparel with a tippet.

3. *Item*, the canons, petit-canons, and vicars shall not study in the choir at that time of Divine Service, nor use there any book for study, but shall apply themselves at that time to sing and pray.

4. *Item*, none of them shall at the time of service walk in the Church, talk, jangle, or laugh in the Choir, or sit out of his place, but behave himself devoutly and reverently as that time and place do require. No. 8.  
Ryl Injcts  
for Cant.  
Cath. (1547).

5. *Item*, at the name of Jesus in singing or saying every name [*sic*] shall give token of reverence with vayingling their bonnets and bending their knees, and likewise when the verse *Sit nomen domini benedictum* is sung; and the psalm [*sic*, for *same?*] at the saying of the verse *et incarnatus est de Spiritu* these words, *et homo factus est*.

6. *Item*, that no woman shall be admitted to do any service to any within the precincts of this close unless it be in time of their sickness under the pain of the law.

7. *Item*, you shall provide with as convenient speed as you can a comely tabernacle<sup>1</sup> in a fair pyx to keep the Blessed Sacrament upon the high Altar or in some convenient place nigh thereunto and cause light continually to be kept burning before it. No. 47.  
Bonner's  
Arts for  
London  
(1554), and  
notes.

8. *Item*, you shall cause a true and perfect inventory to be made within six months following, and of all and singular your movable and unmovable goods, places, jewels, copes, and all other ornaments and treasures belonging to your Church; and shall renew the same at every change of your Dean or in every third year: furthermore of that inventory you shall cause two public instruments to be made whereof the one shall be in the custody of the Legate Metropolitan, and the other shall remain in your church. No. 49.  
Pole's Arts  
for Canter-  
bury (1556)  
  
No. 16. Ryl  
Injcts for  
Caths  
(1547).

9. *Item*, the Dean and Chapter shall grant no advowson of their spiritual promotions, nor let any of their farms by reversion before old leases be expired and brought in by the tenant, nor confirm any leases hereafter for more years than sixteen, without the special licence of the Lord Legate.

<sup>1</sup>See Pole's *Constitutions*, No. 11, "Ut in qualibet ecclesia parochiali fiat tabernaculum decens et honestum cum sera et clavi quod in altum elevatum in medio summi altaris affigatur, si commode fieri potest, alias in commodiori et honorabiliore et magis summo altari vicino loco, qui haberi posset; in quo tabernaculo Sanctissimum Eucharistiae Sacramentum custodiatur, non in bursa vel in loculo, sed in pixide lineo panno mundissimo interius ornata, ut sine diminutionis periculo facile reponi et eximi possit; atque ut ipsum venerabile Sacramentum singulis hebdomadis innovetur" (*Doc. Ann.* 1, 179).

No. 25. Cranmer's Arts for Cant. Cath. (1550), and note. 10. *Item*, every canon whose mansion house or any other belonging to the same being in decay or ruin shall bestow the first part of the revenues and profits of his prebend in repairs of the same until such time that the same be sufficiently repaired; and shall maintain the same from time to time under the pain of deprivation.

11. *Item*,<sup>1</sup> on S. Andrew's day in every year to come you shall keep a solemn procession for a remembrance and thanksgiving to Almighty God for the reconciliation of this Church of England from schism to the unity of the Catholic Church, and to the Pope's Holiness, Christ's General Vicar and Supreme Head of the same Church in Earth; also on that day in Mass-time, a sermon shall be made by one of the canons wherein shall be declared the cause of such procession and the great benefit of this reconciliation, or an homily made for that purpose shall be read.

12. *Item*, that no Canon-resident, prebendary, peti-canon or vicar shall take or receive any Mattins-bread<sup>2</sup> except they be personally present at the Mattins.

No. 3. Bonner's Injcts for S. Paul's (1555). 13. *Item*, the canons, residents, prebendaries, peti-canons and vicars shall continue in the choir at the time of Divine Service unless they have some urgent and necessary cause.

14. *Item*, that the Canons-resident do preach by themselves or some other Catholic preacher in the days limited to them by the statute.

15. *Item*, that the Canons-resident and prebendaries shall keep hospitality at their being here, to their ability, and not above.

16. *Item*, that the common dole be yearly distributed and ordered at the oversight of three of the canons.

<sup>1</sup> The great day of reconciliation was S. Andrew's Day, 1554, when Pole absolved the Lords and Commons. Pole's *Constitutions*, No. 1, provided for its commemoration. "Item ut quotannis in quibuscunque hujus regni locis in die sancti Andreae Apostoli, quo die haec reconciliatio facta est, processio solennis celebretur, qua tam insignis beneficii per universos fideles memoria renovetur: et inter missarum solennia in ecclesiae, unde processio ducetur, concio ad populum habeatur, in qua processionis praedictae causa exponatur; et ubi id fieri non possit, is, qui celebravit, erudiat plebem per homiliam super hoc specialiter edendam" (*Doc. Ann.* 1, 177).

<sup>2</sup> Mattins-bread is the third of the three kinds of commons which a canon

17. *Item*, that the Canons-resident shall be personally present together in making and receiving of the account of the administration of their office, so that the same account may be enrolled by them accordingly.

18. *Item*, that the Dean and Chapter shall sufficiently repair their manors, and the Chancels of the Churches to them appropriate from time to time as necessity shall require, under pain of sequestration of their fruits where decays shall appear.

19. *Item*, that the Dean nor Chapter nor any of them shall not waste nor spoil their timber, trees, or other woods belonging to their Church, and no warrant shall be made to any person for any part without the same shall be subscribed by the Dean and Chapter.

20. *Item*, that the Dean and Chapter shall by all means that they can provide the number of the Vicars of the Choir with speed convenient and that they shall not convert the revenues of the void Vicarages as a dividend among themselves to their own use.

21. *Item*, that the Dean and Chapter shall once every year visit the Hospital of Ledbury according to the foundation of the same.

22. *Item*, that they shall provide that the evidences and muniments concerning their lands, possessions, and churches be safely and severally kept as it appertaineth.

23. *Item*, that hereafter Clavigers shall subscribe with their own hands the copies granted by Court Rolls of their customary lands.

24. *Item*, that the master of the works there for the time being shall cause the Church there to be made clean on this side and before the feast of S. Michael the Archangel next ensuing, so forth once every year under the pain of xx<sup>d</sup> for every fault therein to be converted to the use of the Vicars-of-the-choir's Commons.

25. *Item*, that the officers newly chosen shall upon the received. It is thus described in the *Consuetudines* of the XIIIth century: "Debetur autem panis et cerevisia sive bladum pro servicio canonicorum qui interfuerint matutinis, sive fuerit residens sive non, dummodo in habitu suo fuerit et in choro" (*Linc. Cath. Stat.* ii, 52).



election day be openly sworn in the chapter house to exercise their office to the profit and commodity of the Church.

26. *Item*, that the Clavigers shall according to the statute of the Church yield their account twice a year and thereupon deliver their testimony accordingly within space of one month next ensuing either of their accounts.

27. *Item*, that the Dean and [Chapter] shall receive no bastards, nor priests' children to be choristers.

28. *Item*, that the Treasurer shall find lamps, tapers, torches and other lights burning in the Church according to the statutes and laudable customs of the same.

29. *Item*, that the hebdomadary shall read and publish or cause to be read and published these Injunctions in the Chapter house once every month in the presence of the whole Chapter, that is to say of the President, the Canons, Residentiaries, Prebendaries, Peti-canons, and Vicars of the Choir.

FINIS.

# LIII

## White's Articles for Lincoln Diocese.

1556.

JOHN WHITE (1510?-1560) was consecrated Bishop of Lincoln in 1554, and translated to Winchester to 1556. He preached Mary's funeral sermon. He was deprived in 1559 and died the following year. This visitation took place about Easter 1556, and White was acting as Pole's commissioner. The *comperta* are given by Strype. The originals of these articles and the following injunctions have not been traced. Strype says that he copied them from Foxe's documents, but they are not extant among the Foxe MSS. in the British Museum.

[Trans. Strype *Ecc. Mem.* iij, 2, No. LI, in *fine*.]

### *Articuli de quibus inquisitum est in visitatione predicta*

1. *Primum*, de fide et unitate fidelium: sintne aliqui heretici, aut schismatici in parochiis, qui defendunt pravas et hereticas opiniones, contra fidem Catholicam, aut Christi sacramenta in ecclesia contra auctoritatem sanctissimi Domini nostri Pape, et obedientiam ejusdem.

No. 11.  
Bonner's  
Injts  
for London  
(1555), and  
note.

2. *Item*, An sint, qui sine licentia Domini Pape, vel sui legati, aut episcopi loci, palam in ecclesiis predicare<sup>1</sup> presumunt; quive etiam in angulis adinuatis† hominibus prava dogmata instillant, librosve hereticos legunt, habent, vendunt, apportant, scribunt, aut quoquo modo propalant.

No. 29.  
Pole's Arts  
for Cant.  
(1556), and  
note.

3. *Item*, An sint in parochiis sacerdotes conjugati a suis nefariis conjugiiis nondum separati; quive separati suas admittant ad easve accessum habeant.

No. 2.  
Bonner's  
Arts for  
London  
(1554), and  
note.

4. *Item*, An sint in parochiis alique persone religiose professe, qui contra vota illicito matrimonio sese copularunt.

5. *Item*, An sint omnia altaria in ecclesiis re-edificata, calices, libri, vestimenta, ac cetera ornamenta. Sitne crucifixorium cum imaginibus crucifixi, Marie et Johannis, re-edificatum; ac reposita in locum imago patroni.

No. 9.  
Mary's Arts  
(1554).  
Nos. 25  
28. Pole,  
*op. cit.*

<sup>1</sup>See Pole's *Constitutions*, No. iv, "Nullus autem praedicandi munus exercere praesumat, nisi vel ab apostolico sede, vel ab ordinario licentiam habeat."

- No. 19. Bonner's  
Injets for  
London  
(1555), and  
note. 6. *Item*, An sint fideles iconomi in singulis parochiis: qui singulis annis fidelem computum administrationis reddunt parochianis. Sintne aliqua bona ecclesiarum tempore schismatis per alios quam per commissionarios regios ablata.
- No. 38. Pole, *op. cit.* 7. *Item*, An sint in parochiis, adulteri, fornicarii, usurarii, simoniaci, fatidici, incantatores, ebriosi, criminatores, ceremoniarum ecclesiasticarum contemptores, aut vituperatores.
- Nos. 10, 22 and 32, *ibid.* 8. *Item*, An sint in parochiis, qui recusaverunt suis curatis confiteri in Quadragesima, aut sanctam eucharistiam sumere in Paschate.
- No. 80. Bonner's  
Arts for  
London  
(1554). 9. *Item*, An sint violatores jejuniorum ab Ecclesia indictorum, qui carnes comederunt in Quadragesima, aut Sanctorum vigiliis.
- No. 36. Pole, *op. cit.* 10. *Item*, Sintne ecclesie aut cancelli, seu mansa† rectoriarum, sarta tecta.
- No. 40. *ibid.* 11. *Item*, Sintne rectores residentes, hospitalitatem tenentes, ac gregibus suis invigilantes.
- No. 26. *ibid.* 12. *Item*, Sintne ecclesie vacantes, ac sacerdotibus destitute. Sintne satis dotate ad sacerdotes alendos.
- No. 4. Bonner,  
*op. cit.*

LIV

White's Injunctions for Lincoln Minster.

1556.

THESE Injunctions were administered by Bishop White in Pole's name in August, 1556. They may be compared with the earlier documents in *Linc. Cath. Stat.*

[Transc. Strype, *Ecc. Mem.* iij 2. No. LI, *in fine.*]

*Johannes permissione divina Lincoln. Episcopus dilectis nobis in Christo decano et capitulo ecclesie cathedralis Lincoln. ac aliis ministris ibm, etc. Auctoritate qua fungimur pendente adhuc visitatione predicta quam vice et nomine reverendissimi Domini Reginaldi Cardinalis Poli nuncupati inchoavimus, vobis mandamus, quatenus injunctiones subscriptas recipientes, easdem executioni mandetis ipsi; aliis etiam omnibus (quantum interest) intimandas, et debite executioni ab ipsis (quantum in vobis est) demandandas, in registris insuper ecclesie vestre transcribendas, in futuram rei memoriam, curetis. Datum apud Bugden primo die Augusti anno domini millesimo quingentesimo quinquagesimo sexto, Et nostre consecrationis anno tertio.*

I. Ex parte choristarum<sup>1</sup> ecclesie nostre conquestum est terras tenementa et predia, que ad illos pertinent, fuisse et esse per nuper decanum et capitulum, licet minus juste, ad illorum grave dampnum et prejudicium ad firmam dimissa. Vobis igitur auctoritate qua fungimur injungimus, ne terras tenementa aut predia hujusmodi de cetero ad firmam dimittatis, seu etiam alienatis, dimissionemve aut alienationem ab illis factam (inconsulto Episcopo) confirmetis; sub pena deprivationis omnium promotionum quas in diocesi nostra obtinueritis.

<sup>1</sup>The choristers at Lincoln had a foundation of their own through the munificence of Bishop Richard de Gravesend, 1264. See *Linc. Cath. Stat.* II, 161, and ff.



No. 36.  
Bonner's  
Injets for St  
Paul's  
(1555).

2. Domus sive mansa infra clausum ecclesie nostre existentes, et in quibus canonici aut ecclesiastice persone residere consueverunt, laicis ad firmam per vos nullo modo dimittantur.

3. Mandamus, ut ecclesie nostre Lincoln. deinceps in omnibus secundum usum ecclesie cathedralis Sarum<sup>1</sup> tam cantando quam legendo, ac etiam ceteras ceremonias peragendo, citra finem Pasche proxime futurum deserviri faciatis.

4. Mandamus ut omnes prebendarii dicte ecclesie in habitu clericali deinceps tam infra ecclesiam nostram quam extra incedant, nec barbas nutriant; sub pena amissionis prebende.

5. Mandamus ne prebendarii ad stallum in choro in propriis personis admissi tempore divinorum in ecclesia sine suis superpelliciis et amiciis obambulant<sup>†</sup>; sub pena xij<sup>d</sup> totiens quotiens in premissis deliquerint in usum triginta pauperum scholasticorum convertendorum.

6. Vicarii communas infra precinctum ecclesie insimul aut separatim capiant: neque in civitatem aut suburbium convivendi causa in ecclesie scandalum, post festum Sancti Michaelis proxime futurum, ullo modo transeant.

7. Male consuetudinis est, ut homines uxorati<sup>2</sup> altari adstant<sup>†</sup>, et subdiaconi officium exerceant. Id quod posthac ne fiat, curabitur.

8. Optamus aliquem gravem virum infra ordines sacros constitutum choristis in senescallum pro vos prefici; prout antiquitus fieri solebat.

<sup>1</sup>Down to the Reformation there had been some points in which Lincoln differed from Sarum and had a use of its own. In fact, the Lincoln Use is mentioned in the preface to the Prayer Book.

<sup>2</sup>It is clear from this that others besides those in Holy Orders were permitted to perform the office of subdeacon at a High Mass.

# Brooks' Injunctions for Gloucester Diocese.

1556.

JAMES BROOKS (1512-1560), Master of Balliol College, Oxford, was consecrated Bishop of Gloucester in 1554 and died in 1558. He visited his diocese as deputy for the Cardinal Archbishop in the Metropolitcal Visitation of 1556.

[Tranc. Wilkins iv, 145. From the Appendix of *Robert of Avesbury*. Ed. Hearne.]

*Injunctions given in the Visitation of the Most Reverend Father in God, the Lord Cardinal Pole's grace, legate de latere, by his sub-delegate, James, by the permission of God, Bishop of Gloucester, throughout his diocese of Gloucester.*

## *Touching the Clergy.*

1. *First*, that all parsons, vicars, and curates, having the gift and talent of preaching, shall frequently and diligently occupy themselves in the same, according to the decree of the late Synod, in that behalf provided,<sup>1</sup> opening the Scriptures accordingly, and not forgetting to declare the right use of the godly ceremonies of the Church, as they come in course from time to time.

No. 3.  
Bonner's  
Injcts for  
London  
(1555).

2. *Item*, that all parsons, vicars, and curates, for the better instruction of their cures, shall read every Sunday at the sermon time when there is no sermon, some portion of the book entitled *A Necessary Doctrine* lately set forth, until such time as homilies, by the authority of the Synod,<sup>2</sup> shall be made and published for the same intent and purpose.

No. 2.  
Bonner,  
*op. cit.*

<sup>1</sup>See Pole's *Constitutions*, No. iv: "Statutum est ut . . . caeteri curam animarum habentes per seipsos praedicandi verbi Dei munus juxta Christi et apostolorum mandatum et sacrorum canonum normas exercent. Qui si aliquando legitime fuerint impediti, viros idoneos ad id deligant, ut plebs cibo animarum suarum minime defraudetur. Qui vero hoc facere neglexerint, ad ea per superiores suos compellantur" (*Doc. Ann.* 1, 184).

<sup>2</sup>See Pole's *Constitutions*, iv: "Ubi defuerint concionandi periti rectores aut vicarii, homilias ex hujus synodi mandato conscriptas, dominicis et aliis

- No. 5. First Ryl Injcts (1536). 3. *Item*, that all parsons, vicars, and curates, shall every holyday, when there is a sermon, at the sermon time, plainly recite and diligently teach the *Pater Noster*, the *Ave Maria*, the Creed, and the Ten Commandments in English, exhorting their parishioners to teach the same likewise to their young children at home.
- No. 6 Hooper's Injcts (1551-52). 4. *Item*, that all parsons, vicars, and curates, being no preachers, shall earnestly employ themselves to study the Holy Scripture in such sort and wise as they may be able to make account to their ordinary yearly, how they profit therein; and that also they refuse not to instruct and teach the youth of their parishioners, being thereunto by their parents requested and for their pains reasonably contented.
- No. 7 Bonner's Injcts for London (1542). 5. *Item*, that all parsons, vicars, and curates, do in all points the best they can to minister decently, reverently and uniformly the Sacraments and sacramentals, and to celebrate Divine Service treatably and distinctly, so that thereby the people may be the more earnestly moved to come to the church, and devoutly to hear and see the same; and all beneficed men repair their chancels and mansion houses with all convenient speed.
- No. 3 Pole's Arts for Cant. (1556). 6. *Item*, that all priests from henceforth shall use and wear convenient and priestly apparel,<sup>1</sup> having their beards and crowns shaven, according to their profession, and that under penalty of laws provided in that behalf.
- No. 7 Bonner's Arts for London (1554). 7. *Item*, that no priest from henceforth do haunt or resort to ale-houses or taverns, otherwise than for his honest necessity or relief, or do frequent any suspect house or place where unlawful games be used.
- No. 10 White's Arts for Lincoln (1556). 8. *Item*, that no priest from henceforth do retain in his house under the pretence of keeping his house or otherwise, any woman other than such as is or has been of honest and
- No. 26 Bonner, *op. cit.* 9. *ibid.*

festis diebus legere tenebuntur." These Homilies were never published. Burnet (ii, p. 523) records that he saw a scheme of them among Parker's papers at Corpus Christi College Library, Cambridge. There were to be four books: (i) On disputed points, to guard the people from error; (ii) expositions of the *Pater Noster*, *Ave Maria*, *Credo*, Ten Commandments and Sacraments; (iii) explaining the Epistles and Gospels for Saints' days and holy-days; (iv) on virtues, vices, and the rites and ceremonies of the church.

<sup>1</sup>*Const. Leg. Pol.* v, ordered clerical habits and the tonsure.

good fame and name, and with whom he himself neither is, neither hath been probably suspected. And if any such be, immediately upon the promulgation hereof to avoid the same, as he will avoid the peril of the laws.

9. *Item*, that none of these priests, that were under the pretence of lawful matrimony married and now reconciled do privily resort to their pretended wives or suffer the same to resort unto them. And that these priests do in no wise henceforth withdraw themselves from the ministry and office of priesthood, under the pain of the laws. No. 2. *ibid.*

10. *Item*, that every parson or vicar do make himself, or cause to be made by some other at his charges, one sermon every quarter of the year, at the least, in his church. No. 49.  
Hooper's  
Arts  
(1551-52)

11. *Item*, that from henceforth no parson, vicar, or curate do use or promulgate in the pulpit, it being the appointed place of God's word, the losing or finding of any profane goods or cattle, or any like temporal matters or cause not to that place appertaining, but that the clerk, or sexton, or some other for that purpose, shall at time and place convenient openly declare the same, as need shall require.

12. *Item*, that every parson, vicar, and curate, the next week after every Easter shall make a perfect certificate to his ordinary<sup>1</sup> in writing of the names of all such persons as shall not have been in due time confessed in the Lent and received the Blessed Sacrament according to the ancient order of the Church and the common usage of all Christians. No. 80.  
Bonner  
*op. cit.*, and  
note.

13. *Item*, that every parson, vicar, or curate do diligently visit the sick, and specially such as are in extremity and danger, giving them godly counsel for their souls' health, good advertisement to make their last will in time, and wholesome exhortation charitably to remember the poor, and other deeds of devotion. No. 24.  
Bonner's  
Injets for  
London  
(1555).

14. *Item*, that every dean shall from time to time within the space of ten days signify unto his ordinary the death of every parson and vicar within his deanery; and likewise, within fifteen days, the lack of any curate within his said

<sup>1</sup>Compare Bonner's Monition to his clergy (*Cardwell, Doc. Ann.* i, p. 174), which ordered them to furnish him with a certificate of those unconfessed and uncommunicated.



deanery; and also, once every quarter at the least, the names of all such parsons or vicars as are non-resident upon their benefices, and of such priests as for lucre useth to say two Masses in one day, contrary to the canons in that case provided. And that every dean do send all the presentments that shall come to his hands to the ordinary, or his chancellor, monthly, upon pain of contempt.

No. 10.  
Visitn Art-  
(c. 1549),  
and note.

No. 11. 15. *Item*, that all parsons, vicars, and curates, yearly upon S. Andrew's day, in remembrance of our reconciliation to the Catholic Church, as that day done and received, shall make or cause to be made in their church a sermon, or for lack of a sermon a homily hereafter to be set forth, declaring the great benefit of the same; and that done shall keep a general and solemn procession, exhorting and requiring all the parishioners the Sunday before decently thereat to be present, and heartily to give God thanks, as to so great a benefit appertaining.

Pates'  
Injets for  
Hereford  
Cath.  
(1556),  
and note.

No. 14. Pole.  
*op. cit.*, and  
note

16. *Item*, that all priests in their daily Masses, forget not to say the three collects of thanks<sup>1</sup> for our reconciliation, lately set forth and published for the same purpose; and that they

<sup>1</sup>See Pole's *Constitutions*, No. 1: "Ne immemores tanti beneficii videremur placuit ut in quibuscunque missarum (praeterquam de festo duplici majori) celebrationibus post alias ejus diei collectas, et infrascripta dicantur."

These are evidently the prayers which Bonner received from the Archbishop to hand on to the Province, for the Mass of thanks for the Reconciliation.

*Or.* Deus qui hoc regnum a catholicæ ecclesiæ unitate et obedientia Satanæ malitia alienatum ad eandem sub Philippo et Maria regibus per Romani pontificis et Sedis Apostolicæ legatum totius regni consensu singulari benignitatis tuæ privilegio venerastit; concede quæsumus ut tanti beneficii semper memores in veræ religionis cultu et Catholicæ Ecclesiæ unitate atque obedientia te protegente constanter perseveremus, utque reliqui populi qui ab ea recesserunt ad eandem nostro exemplo revertantur. Per.

*Secreta.* Deus a quo Salvator noster Jesus Christus ne fides Petri deficeret orans pro sua reverentia est exauditus; concede precamur omnibus nobis a schismate et erroribus quibus fuimus [ ] tua clementia mirabiliter liberatis eam in fide constantiam quæ ab apostolica sede nunquam oberrare sinat. Per eund.

*Poste.* Præsta quæsumus omnipotens deus ut nos qui per immensam misericordiam tuam ad Catholicæ Ecclesiæ unitatem et vicarii unigeniti filii tui obedientiam a qua Satani fraude delusi longe recesseramur tanquam oves errantes ad pastorem reducti sumus, ita per gratiam tuam in veræ obedientiæ fructibus crescamus, ut nostro exemplo et quæ in ea manent confirmentur et rebelles te miserante ad eandem revocentur. Per.—(*Bonner Reg.* f. 408.)

restore forthwith the names of St Thomas of Canterbury and the Pope's Holiness into the church books again.

17. *Item*, that every parson, vicar, or curate shall the next Sunday, immediately upon the receiving hereof, read openly in the pulpit as well the Injunctions concerning the clergy, as also the laity; and the first Sunday after every quarter shall read the same from time to time openly in the pulpit, *sub poena contemptus*.

*Touching the Laity.*

18. *Item*, that all parishioners having no lawful impediment shall at days and hours accustomedly appointed duly resort to their parish church, there to hear all Divine service, not in jangling or talking or walking commonly up and down, especially at Mass time, but occupying themselves, according to the time and place, in godly meditation and prayer, either with beads or books for prayer allowed and appointed. No. 17. *ibid.* No. 76. Bonner's Arts for London (1554).

19. *Item*, that the churchwardens of every parish, where service was accustomed to be sung, shall exhort all such as can sing and have been accustomed to sing in the choir in the time of the schism, or before, and now withdraw themselves from the choir, to exercise themselves in singing and serving God there; and if any such refuse this to do, then the said churchwardens to intimate the names of the same amongst other presentments, to the Ordinary or his chancellor. No. 89. *ibid.*

20. *Item*, that all curates shall exhort the chief officers of every town and parish to see and cause that all taverns, inns, ale-houses, and victualling houses be shut up at the time of divine service, and none to be served there at those times, but passengers only, and such as shall be forced by sickness or other unfeigned necessity; and that there be no books or merchandise kept in the church-yards, namely on Sundays. No. 88. *ibid.*

21. *Item*, that all parishioners shall every Lent, at some convenient time before Passion Sunday at the farthest, repair to their own parson, vicar, or curate, to be confessed, and to none other without special licence before obtained; and then after their confession made, to account with him or his deputy for all such tithes or duties due that year, to the intent that at the time of their receiving at Easter there may be no stay nor encumbrance of any such worldly matters. No. 20. Bonner's Injcts for London (1555), and note. No. 16. *ibid.*

No. 16. *ibid.* 22. *Item*, that holy-days and fasting-days, heretofore abrogate, shall be hereafter observed and kept, as they were before the abrogation of the same, according to the laws now standing in force.

No. 96. Bonner's Arts for London (1554). 23. *Item*, that all parishioners shall at the time of Elevation reverently kneel in such places of the church where they may both see and worship the Blessed Sacrament, not lurking behind pillars, or holding down their heads, or otherwise unreverently behaving themselves at that time in special.

Nos 76 and 86, *ibid.*, and notes. 24. *Item*, that all parishioners shall reverently and religiously behave themselves towards the holy sacraments, and likewise obediently use all the godly ceremonies of the Church, as holy bread, holy water, bearing of palms, creeping to the cross, standing at the Gospel, going on procession, and such other laudable customs, heretofore accustomed and received in Christ's Church.

25. *Item*,<sup>1</sup> that all parishioners, besides the Sundays' procession, shall once a week at the least, as upon Sundays, duly resort unto general procession one of every house, namely the husband or the wife, there devoutly to pray for the prosperous estate of the King and Queen's majesties, and for the peace and tranquillity of all Christian realms, namely this realm of England.

26. *Item*, that such as are by their parishes elected to be churchwardens for the year shall in no wise refuse the execution of the said office, under the pain of the law, and that all churchwardens so chosen, shall yearly within fifteen days after their election repair to their ordinary or his chancellor, there to receive such order as for the due execution of their office shall seem expedient, upon pain of contempt.

No. 41. Pole, *op. cit.* 27. *Item*, that all churchwardens do keep in a fast coffer,

<sup>1</sup>Wriothesley (*Chronicle*, II, p. 136) records that in July, 1556, the Bishop of London and the Queen's commissioners made a new order for weekly processions, "that every Monday, Wednesday and Friday, weekly, the children scholars in every parish should go in procession afore the cross, with the schoolmaster following them, and men's apprentices following the cross, then the priests and clerks, and after the parishioners. And that every of the said days, one of every house at the least to go in procession upon pain of xii<sup>d</sup>." This is fuller in the *Bonner Register*, f. 403, but there are no important differences.

under lock and key, the book, or register, of christenings, weddings, and burials, with the names of godfathers and godmothers, which shall be written every Sunday in their presence by their priest.

28. *Item*, that all churchwardens shall see their Churches and Churchyards to be well and sufficiently repaired and enclosed, before Midsummer day next ensuing: or else thereupon to present in whose default the same is left undone.

No. 80.  
Hooper's  
Interrogs  
(1551-52).

29. *Item*, that all such persons as do withhold from the church any goods or money shall restore the same before the feast of Whitsunday next, under their peril.

30. *Item*, that the poor people of every parish shall be charitably provided for according to the Act of Parliament,<sup>1</sup> and the decree of the late synod<sup>2</sup> in that behalf.

31. *Item*,<sup>3</sup> that all churchwardens, the next Sunday following upon the receipt hereof, shall in the presence of the parish make, or cause to be made, a true and perfect inventory of all lands, jewels, plate, or ornaments, bells, or other goods to their church belonging: the one part of the said inventory by them so made, to be delivered to the hands of the ordinary, and the other to be kept in some chest within the church, and from time to time upon their yearly account, the same to be delivered to the churchwardens for the year following, and if cause so require then a new inventory to be made, and used in manner and fashion aforesaid.

No. 8. Pates'  
Injuncts for  
Hereford  
(1556).

32. *Item*, that the churchwardens of every parish, with certain of the chief parishioners, by the discretion of the said churchwardens, being already sworn or to be sworn, shall have by these presents from the ordinary and the commis-

<sup>1</sup>2 and 3 *Philip and Mary*, c. 5 (1555) continued the provisions of 5 and 6 *Edward VI*, c. 2, which provided that two collectors should gather the alms of the parish, and should ask every man what he would consent to give weekly for the relief of the poor. These sums were to be collected on Sundays and entered in a book kept for the purpose. Refusal to contribute led to ecclesiastical censure (Leonard, *English Poor Relief*, p. 65).

<sup>2</sup>The Synod provided that the clergy should spend on the poor, and on educating scholars whatever they might save out of their yearly fruits, and that the sons of poor parents should have preference in election to the cathedral schools (*Doc. Ann.* i, pp. 176 and ff.).

<sup>3</sup>The provision of such a duplicate inventory was ordered by Pole's *Constitutions*, No. x. (*ibid.* p. 191).



sioners authority from time to time, indifferently, according to their oaths and the ability of every parishioner, to assess themselves and all other for the provision of things necessary, lacking to the said church; and if any refuse to abide by the order in assessment so taken, then to present their names to the ordinary or his chancellor who, with the rest of the commissioners, shall compel them thereunto with further coercion.

No. 7. Pates. 33. *Item*, that the churchwardens of every parish church  
*op. cit.* and shall see provided and bought, at the parish charge, all these  
notes. things heretofore following: that is to wit, a decent tabernacle set in the midst of the high altar, to preserve the most

No. 49. Pole. the tabernacle in the cathedral church at Gloucester, every

*op. cit.* parish as nigh as their ability shall extend unto, with a taper  
No. 28. *ibid.* or lamp burning before the same: a decent rood of five foot

in length at the least, with Mary and John, and the patron or head saint of the church, proportionate to the same, not painted upon cloth or boards, but cut out in timber or stone; a homily-book for the time commanded, as at this present, a

No. 2. book lately set forth entitled *A Necessary Doctrine*; and  
Bonner's generally all other things, which after the custom of the  
Injets for place and the greatness of the parishioners, they are bound  
London to find and maintain; and all these things to be provided  
(1555). with all convenient speed, upon their peril.

34. *Item*, that the churchwardens, and other that be and shall be sworn to see these orders and injunctions duly kept, shall yearly at the end of every month at the furthest make a true presentment in writing of the names of all of them that violate and break these Injunctions or any of them, and that offend in advoutry or perjury, or any other crime or notable disorder within their parish; and shall bring or send the same presentment monthly to the hands of the ordinary, or his chancellor, or to the hands of the dean of that deanery, as they will avoid the danger of perjury and forfeiting their recognizances.

GOD SAVE THE KING AND QUEEN

## LVI

### Goldwell's Injunctions for S. Asaph Diocese.

1556.

THOMAS GOLDWELL was chaplain to Pole with whom he lived in Rome. He returned to England in 1553, and was bishop of S. Asaph from 1555 to 1558. In 1559, after attending Pole on his death-bed, he escaped to the Continent. He was the only English bishop present at the latter part of the Council of Trent. He died at Rome in 1585. He was the last of the Marian bishops. These Injunctions were administered by him as Pole's commissioner.

[Transc. Wilkins, iv. 145.]

#### *Injunctions of Thomas Goldwell, Bishop of S. Asaph.*

1. That<sup>1</sup> no man of what degree or condition soever he be, be buried within the precincts of the church, without the consent of the churchwardens, except he have a chapel of his own or friend's building, and that no man be buried in the chancel without the consent of the parson or vicar.

2. *Item*, that he that is buried in the church, having no chapel of his own, shall pay to the churchwardens towards the repair of the church 6s. 8d., and he that is buried in the chancel shall pay to him that hath the care of the repair of the chancel 10s., and the priest that burieth any man contrary to this Injunction, shall pay the said money to the church, or chancel himself.

3. *Item*, that no man, or woman having at their death-time a paramour, contrary to the laws of God, and holy Church, shall be buried in Christian burial.

4. *Item*, that no priest presume to give the holy sacraments

<sup>1</sup>Churchyards appear to have been first introduced as burial places by S. Cuthbert. The earliest reference forthcoming as to prohibitions of burial in church is in Aelfric's *Canons* made in 960 (Wilkins, i, p. 225), when only one known to have pleased God in his life was to be allowed burial there. The Capitula of 994 (*ibid.* p. 267) refers to the ancient custom of burying the dead in churches; but restricts this to one in orders or a holy layman. Lanfranc's *Canons* of 1071 forbade all burials in churches.

either of penance, or of the altar, to any such, neither at Easter, nor at the hour of their death.

5. *Item*, that no priest having a woman at his commandment, presume to celebrate.

No. 2. White's  
Injets for  
Lincoln  
(1550).  
No. 10. 6. *Item*, that no parsons, vicars, and curates do admit any preacher to preach in their church, without he be licenced by the ordinary; and that they either preach themselves, or provide that the parishioners have every quarter of the year one sermon at the least.

Brooks'  
Injets for  
Gloucester  
(1550).  
No. 7. *ibid.* 7. *Item*, that no priest do from henceforth haunt, resort, or repair to any dicing houses, or common bowling alleys, or any other suspect houses or places, or do use common or unlawful games or plays, or otherwise behave themselves unpriestly or unseemly, upon pain of deprivation of their benefices, after that they shall be thrice monished or peremptory once, and if they be not beneficed, to be suspended *ab officio* for six months.

No. 8. *ibid.* 8. *Item*, that every parson, vicar, or curate do exhort, advertise, and monish all and singular testators, to bequeath certain to the repair of the cathedral church, and also to their parochial churches for their forgotten tithes,<sup>1</sup> and finally to remember the poor and needy.

No. 6. *ibid.* 9. *Item*, that all and singular parsons, vicars, curates, and all other of the clergy of what dignity, degree, or state they be of, and being in holy orders or beneficed within the diocese of S. Asaph, shall use, wear, or put upon them none other weeds or garments, but such as become the life and honesty of clerks, and specially that they wear no ruffs in the collars of their shirts, or any cutting in boots or shoes, *sub poena excommunicationis, si moniti non desistant*.

10. *Item*, that no school be hereafter kept in any church.

No. 14. *ibid.*, and note. 11. *Item*, that no priest say two Masses in one day, except Christmas day, without express licence.

No. 5. *ibid.* 12. *Item*, that every parson or vicar do maintain and repair their mansion houses.

<sup>1</sup>A canon of a provincial synod in Scotland in 1225 has a similar direction to the priest about the Cathedral Church (Wilkins, i, 612); and Langton's *Constitutions* of 1209 ordered the second best of a deceased person's cattle to be given to his parish church as a compensation for any omission of payment of tithes or oblations.

13. *Item*, that every parson, vicar, curate, and other priest shall truly and faithfully fulfil, keep and observe all laws, statutes, and constitutions, injunctions, ordinances, commandments, and decrees, as well synodals as provincial or legatine, heretofore made, provided, and established and ordained, standing in effect for the decent and godly order to be used, observed, and kept in the church and the clergy of this diocese of S. Asaph, as far forth as in them shall lie, according to their bounden duties, and as they will answer for the contrary. And what priest so ever offendeth in any of the aforesaid injunctions, if he be beneficed, besides the pains before taxed, he shall be *ipso facto* suspended from the receiving of the fruits of his benefice for the space of six months the next and immediately following; and the said fruits shall be received by the wardens of the church, or employed either upon the repairs or ornament of the church, where the transgression was done, or upon the poor scholars of the grammar school within the diocese, or the said wardens shall give account thereof to the Vicar-general of the bishop, and if he be not beneficed, he shall suffer imprisonment for the space of three months.



LVII

Tunstall's Injunctions for the Dean and  
Chapter of Durham.

1556

THE Visitation document of June 17, 1556, which is the source of these injunctions was printed in full by J. Raine in his edition of the *Historiæ Dunelmensis Scriptores Tres* for the Surtees Society in 1839 (vol. ix, Appendix p. cccclvi) from a paper book in the Registry of the Dean and Chapter.

[Transc. as above indicated.]

I. Comperientes in hac nostra visitatione vasa quaedam, partim sacra, partim prophana, ad communem usum ecclesiae a fundatore donata esse, quae jam non comparent, sed a Decano<sup>1</sup> et a fratribus, qui tunc fuerunt de Capitulo, tanquam privata et non communia inter ipsos distributa fuerunt, usque ad summam septuaginta librarum se extendentia, nos, illorum estimationem restituendam esse ecclesiae ab executoribus Decani, bonae memoriae, qui tunc fuit, et a fratribus Capituli adhuc superstitibus, qui tunc fuerunt, intra spacium duorum annorum proximo sequentium a singulis fratribus, qui tunc fuerunt de Capitulo, et participes illius distributionis extiterunt, restituendam esse decrevimus et injungimus; videlicet unum dimidium summae predictae ante festum Pentecostes proximo futurum, et alterum dimidium ante festum Pentecostes ex tunc proximo sequens, quod erit in anno Domini millesimo quingentesimo quinquagesimo octavo; monentes Decanum et Capitulum praesentes et eorum successores, ut bonorum illorum estimationem restitutam et recuperatam in usum ecclesiae ad emptionem sacrorum vasorum argenteorum, videlicet crucis, thuribuli, phialarum aut sacrorum calicum, statim post transactum tempus praestitutum, prout eis magis expedire videbitur, bona fide impendant. Et ea sacra vasa, sic empta, ad usum ecclesiae in ministerio divino decenter in futurum

<sup>1</sup>This must refer to Hugh Whitehead, the Prior who became Dean in 1541, not to Horne who succeeded him 1551, and was ejected 1553.

conservanda, sicut omnia alia sacra et vestimenta ecclesiae nostrae nunc in Indice et Inventario nobis exhibito et manu nostra subscripto contenta, reservanda esse in usum ecclesiae decernimus.

2. Et quia in singulis ecclesiis clericos ecclesiae in sacris ministros, a reliquo populo per cancellos separari de more convenit, ne in unum cleri et populi confusa permixtio servitium divinum perturbet, et quoniam ab utraque parte chori hujus ecclesiae nostrae Dunelmensis hoc tempore sic omnia patent, ut utrinque in chorum irrumpenti et aliquid de sacris vestibus aut libris in absentia ministrorum surripere volenti nihil obstat, hortamur vos fratres in Domino et monemus, ut ab utraque parte chori, qua quisque chorum circumire et irrumpere absque impedimento et obstaculo potest, cancelli validi, vel lignei vel ferrei, et in his januae ab utraque parte chori, quamprimum id commode fieri potest, sic struantur et fiant, ut populus extra tempus servicii divini penitus arceatur utrinque ab ingressu et circuitu chori, quemadmodum Londini, in magna aede divi Pauli, simile opus factum est; ut quamquam navis ecclesiae omnibus omni tempore etiam extra tempus servicii divini pateat, chorus tamen et circa eum ambitus semper clausus extra tempus celebrationis divinorum maneat, quo tempore per sacristas januae aperiri et post peracta sacra iterum claudi et repagulis obstrui serisque et clavibus firmiter obserari possunt; id quod in futurum semper observari mandamus.

3. Praeterea, quemadmodum, secundum divum Paulum, qui in sacrario operantur quae de sacrario sunt edunt, et qui altari deserviunt de altari participant, ita contrario eos qui de sacrario edunt in sacrario operari debere convenit, et qui de altari participant altari deservire decus et par est, cumque ecclesia nostra Dunelmensis ecclesias multas rurales sibi concessas in proprios usus possidet, ex quarum decimis uberes fructus percipit, divino jure conveniens est ut pro corporalibus decimis quas ab illis ad corporum victum ampliorem accipimus, spirituales epulas verbi Dei singulis annis earum animabus pascendis impendamus, ne gregem Domini magis cupere tondere quam pascere videamur: quo circa, fratores charissimi, vos in visceribus Jesu Christi horta-

mur, ut in singulis illis ecclesiis ad Decanum et Capitulum vestrum pertinentibus, quarum estis patroni, semen verbi Dei singulis annis tempore congruo et presertim in quadragesima per frequentes conciones, vel per vos ipsos vel per alios vestra cura et industria mittendos, apud populum habendas seminetis, ne propter defectum doctrinae in lege Dei, grex Christi, pabulo vitae non pastus, per famem verbi

No. 29. Dei perire in animarum vestrarum grave periculum cogatur.  
Lee's Injcts  
for York  
(1538). Atque ideo ut ecclesias omnes, quarum estis patroni, spiritali pabulo pascendas curetis, in virtute sanctae obedientiae vobis injungimus et mandamus.

4. Ad haec, quia nuper, perversissima hac tempestate, labefactata Christi fide, nonnulli heretici non modo reliqua sacramenta spernere sed manus etiam sceleratas in sacramentum corporis et sanguinis Domini super altare positum nefarie injicere et in terram projectum pedibus conculcare non sunt reveriti, ne de cetero tam immane facinus facile a pestilentibus hereticis attentari possit providere volentes,

No. 3.  
Brooks'  
Injcts for  
Gloucester  
(1556). secundum sacros canones statuimus sacramentum corporis et sanguinis Domini nostri Jesu Christi in decenti tabernaculo, vel ex lapide vel ex ligno et ferro, tantae amplitudinis sic construendo et fabrefaciendo, ut sacram pixidem in qua reconditur sacramentum commodè recipere possit super summum altare, sub salva custodia seris et clavibus firmanda infuturum recondatur, ut non facile tabernaculum illud vel effringi aut sacramentum a prophanis hereticis auferri seu vim pati et ludibrio haberi in posterum possit. Ad quod tabernaculum decentissime et tutissime fabrefaciendum nos pro virili nostra expensas libenter ex animo subituri sumus.

5. Item sacra vasa et vestimenta omnia hujus ecclesiae nostrae, in quorumcunque manibus existencia, deferri in sacrum, et sub custodia sacristae, sicut in ceteris ecclesiis cathedralibus fieri consuevit, servari, et salvo custodiri precipimus.

6. Et quia hoc anno regio nostra annonae inopia premitur, vos, charissimi fratres, in Domino hortamur ut singulis cantoribus hujus ecclesiae, qui nihil aliud habent subsidii unde vivant, nisi ex stipendiis hujus ecclesiae, unam marcam signatae pecuniae hoc anno ex statutis elemosinis hujus ecclesiae conferentes donetis in elemosynam.

## LVIII

### Cardinal Pole's Injunctions for Cambridge.

1557.

THIS visitation was carried out by Pole as Papal Legate. He delegated his powers to Scot, Bishop of Chester; Christopherson, Bishop of Chester; Watson, Bishop of Lincoln; Ormanet, an Italian priest, and Cole, Provost of Eton. The citation was read in Senate on December 11, 1556, for the visitation to be held on January 11 following. During its progress Bucer and Fagius were disinterred and burned. New Statutes (*Ordinationes*) drawn up by Pole were openly read and delivered to the Vice-Chancellor, who replied to Pole in the name of the University, saying that they were cordially accepted. These Statutes may be read in Dean Lamb, *Documents and Letters*, etc., p. 237. Appended to them are the *Ordinationes* about Divine Service which are given here, and prefixed to them is a long diary describing the whole course of the visitation. These Injunctions are here printed from two sources. (i) From Dean Lamb, who prints part of them as given to the University; (ii) from a Corpus MS. hitherto unpublished, which is much longer, including all that is printed by Dean Lamb. In this MS. they are said to be given to Corpus Christi College by Cardinal Pole's visitors. Internal evidence, however, clearly shows that they were given to all the Colleges of the University, and they are printed therefore as general injunctions for Cambridge. The important differences between the two texts are pointed out in the notes. Neither text is very reliable, and many of the readings are doubtful. The numbers are inserted for purposes of reference. For the orders contained in these Injunctions, compare Pole's *Legatine Constitutions* in *Doc. Ann.* i, pp. 176 and ff.

[Transc. *Corpus Christi Coll., Cambridge, MSS.*, Vol. cxviii, No. 11 and Lamb, *Documents and Letters*, p. 270.]

UT<sup>1</sup> ea quae inferius annotantur in sacellis cuiuslibet Collegii vel Aulae, et ecclesiis parochialibus quarum ipsa Collegia vel Aule curam habent et in missis et divinis officiis

<sup>1</sup>There is a heading here in the Corpus MS., "Traditus Collegio Corporis Christi per Visitatores Cardinalis." All from the start down to the beginning of the item, 15, "Qui tenetur adesse missæ," etc., is peculiar to the Corpus



per universitatem celebrandis observentur ad honorem et gloriam dei et divini cultus augmentum maxime desiderantur:

- No. 15. 1. Sanctissimum Eucharistiæ sacramentum conservetur in  
Bonner's pixide argentea inaurata panno sive linteo ex puro lino  
Injets for confecto ab episcopo consecrato intus adornata cum cooper-  
London culo ex eadem materia intus superimposito. Item sanctis-  
(1555).  
No. 47. simum sacramentum ita tuto custodiatur et teneatur ut  
Bonner's nullus ad illud sacrilegas manus apponere possit. Renovetur  
Arts for ad minus singulis quindecim diebus. Ardeat continuo lampas  
London vel cereus coram illo.  
(1554).  
No. 42. 2. Cum portatur in processionibus vel ad infirmos, pro-  
Pole's Arts cedat lumen in lanterna decenti super hastam imposita et  
for adsint alia funalia accensa, et sacerdos cum capa vel ad minus  
Canterbury cum superpellicio et orario sive stola illud honorifice ante  
(1556). pectus portet, et illi de Collegio sive de parochia deberent  
semper prius admoneri, ut illud devote associare possent,  
et campana pulsans semper similiter procedet.
- No. 24. *ibid.* 3. Alia sacristia scilicet sanctum chrisma, oleum infirmor-  
um et cathecumenorum munde et decenter ac tuto sub sera  
semper asserventur, et advertatur ad vascula in quibus asserv-  
vantur, ne oleum penetraret seu effluat. Et eadem sacristia  
singulis annis renoventur, et vetera comburantur. Et vas  
olei pro infirmis deberet esse solum, at duo alia pro chrismate  
et oleo cathecumenorum simul comm̃. Et vasa huiusmodi pro  
sacramentis deberent esse panno sericeo involuta.
- No. 23. *ibid.* 4. Aqua Baptismi nitida et munda asservetur, et ideo  
deberet sæpe perlustrari et mundari. Renovetur etiam temp-  
oribus a iure statutis. Vas ipsum in quo aqua asservatur sit  
decens et nitidum et semper clausum sub sera teneatur. Ob-  
turentur scissure ne pulvis intret. Et pro a pulvere quan-  
tum fieri potest defendendo pannus ex viridi vel alio colore  
deberet superimponi.
- No. 42. *ibid.* 5. Missa non celebretur in loco non consecrato interdicto  
vel suspenso nec super altari non consecrato stabili vel  
portatili.
6. Non celebretur nisi per sacerdotem rite et recte ordina-  
tum, non excommunicatum non interdictum vel suspensum,  
MS. and is not given by Lamb. However, four of the paragraphs included  
(11, 6 last sentence, 13 and 14) are printed in Lamb at the end after No. 29.

non aliqua irregularitate irretitum, nec in peccato mortali notorio constitutum. Nec quis permittat huiusmodi personas in suis collegiis vel sacellis celebrare. Quoad peccata secreta quisque perpendat quid Paulus dicat de sumentibus indigne. Propterea quilibet priusquam ad tanta mysteria conficienda accedat per sacramentalem confessionem conscientiam suam ab omnibus quae eam offendunt, seu offendere possunt, purgare deberet.

Item nemo missam celebrare presumat nisi prius matutinas horas cum laudibus et prima recitaverit.

7. Missa celebretur tempore debito scilicet diurna luce et ante nonam seu medium diem.

8. In altari sint tres mappe seu tria lintheamina iuxta sacrorum canonum normam. Crux in medio altaris.

9. Reliqua omnia ad sacrificia necessaria semper sint parata antequam sacerdos missam incipiat, videlicet, Hostia sive panis de mundissima et albissima farina confecta, et deberet esse aliquanto maior quam hic habetur,<sup>1</sup> et recens facta; et ideo saepe deberent renovari: Vinum quod deberet esse album: Aqua: Lumen, scilicet due candele in altari; et Funale quando elevatur sanctissimum Christi corpus et sanguis: Calix et patena argentei ac firmi; Corporale sive sindon ex lino purissimo et mundissimo ab Episcopo consecratum: Lintheolum lineum pro tergendis digitis et ere et calice mundandis post assumptionem in purificatione, quod sepe mutetur, et nullus nisi in sacris constitutus tangere illud debet sicut nec alia sacra: Carta a secretis quae stet in medio altaris: Bursa sericea in qua huiusmodi recondantur: Ampullæ pro vino et aqua mundæ et decentes: Bacile parvum stanneum pro lavandis manibus cum manutergio lineo mundo. Vestimenta omnia munda et non fracta vel attrita, scilicet amictus, alba, cingulum honorabilius non simplex cordula, manipulus, et stola magis lata et planeta. Vestimenta si fieri possit deberent esse in colore tempori currenti convenientia.

10. Minister qui respondeat celebranti et illi inserviat indutus honeste superpellicio, qui semper genuflectat pre-

<sup>1</sup>This repeats rubric 5 at the end of the Communion Office in the First Prayer Book. The rest of the directions are based on ancient rules, but have an Italian rather than an English flavour.

LVIII]. *Pole's Injunctions for Cambridge University* [1557  
terquam in evangelio et quando inservit in aliquo celebranti.  
Et non debet legere librum aliquem sed debet intendere  
eius officio.

11. Adstantes<sup>1</sup> missæ privatæ scilicet non solemniter  
cantatæ a principio usque ad finem stent genuflexi preter-  
quam in evangelio. Et ordinarium<sup>2</sup> misse requirit, ut non  
legant libros etiam horarum sed attente et devote tanto  
sacrificio stent intenti.

12. Sacerdos antequam missam celebret, debet eam prius  
providisse, et omnia legenda notasse, et debet devote et apte  
celebrare, non festinanter nec morose, et ita alte ut ab omni-  
bus possit audiri, Secreta secrete recitando.

13. Officia divina reverenter ac devote et alias rite et recte  
celebrentur, nec nimis festinanter nec morose sed cum  
decenti pausa; et fiat differentia inter solemne officium et  
feriatum. Et omnes lectiones antequam legantur debite pro-  
videantur.

14. Nemo<sup>3</sup> serviat in officio subdiaconatus ministrando in  
altari vel etiam legendo epistolam in habitu subdiaconali nisi  
in ordine subdiaconatus constitutus.

No. 3. 15. Qui tenetur adesse missæ matutinali seu alias audire  
Heath's missam singulis diebus feriatis ex statuto vel diebus festis  
Injets. ii. for de jure assit semper missæ saltem ad principium Introitus  
Roch. (1543). usque ad finem. In missa majore ad primum *Kyrie*. In matu-  
tinis et reliquis horis ante finem primi psalmi. Et in omni-  
bus manere usque ad finem.

16. Quando aliquis intrat chorum debet in primo ingressu  
se profunde inclinare et genuflectere versus altare magnum,  
et postea, salutato præposito seu in ejus absentia ejus locum  
tenente, accedere ad locum suum et ibi genuflexus dicere  
unum *Pater* et *Ave*<sup>4</sup> *Maria*.

No. 18. 17. Non debet quis recedere a choro ante finitum officium  
Brooks's nisi necessitas corporis eum ad id adegerit; et tum petita  
Injets. for licentia a præside vel vice-præside seu decano chori: nec  
Gloucester aliquis se movere a loco suo nisi ratio divini officii hoc exe-  
(1556). gerit: non colloquatur quis cum aliquo, nec legat literas aut

<sup>1</sup>Lamb: assistantes.

<sup>2</sup>Lamb: ordinavimus missæ requirit.

<sup>3</sup>Lamb reads, "Nemo serviat in officio subdiaconatus in missa nisi subdia-  
conus sit."

<sup>4</sup>Lamb reads, duæ.

libros: imo nullus in choro librum aliquem etiam precationum habeat sed omnes canant: et quando canendum non est, ut quia collectae recitantur, tum attendant eorum lectioni; et quando Secrete dicantur attendant misterio passionis Domini nostri Jesu Christi; et si sint aliqui qui nesciunt canere in spacium unius mensis ab eo die quo hæ ordinationes in Collegio erunt publicatæ debeant addidicisse, alias amittent suas communias, et, crescente contumacia expellentur a Collegio.

No. 19. *ibid.*

18. Quando fuerunt processiones tam generales quam particulares, omnes eant bini devote et reverenter orando et cantando et non confabulando; et nemo excusetur si non interfuerit a principio usque ad finem; et quando transit vexillum sanctissimæ crucis omnes genuflectant et caput denudent.

No. 25. *ibid.*

19. In missa magna<sup>1</sup> genuflectant omnes dum celebrans facit confessionem: qua finita sedere possunt usque ad *Gloria in excelsis*; tum surgent et stent usque ad finem collectarum. Dum legitur epistola et graduale sedeant: ad Evangelium surgant et stent usque ad *Oremus* offertorii inclusive. Post<sup>2</sup> sedere possunt usque ad prefacionem tum.<sup>3</sup> Et stent usque ad elevationem sanctissimi Corporis et Sanguinis Domini nostri Jesu Christi, ad quam omnes genuflectant. Post<sup>4</sup> elevationem stent vel genuflectant ut eis magis placuerit usque ad communionem<sup>3</sup> inclusive: qua peracta poterunt sedere quousque sacerdos vult recitare collectas post communionem. Tum surgant et stent usque ad missam finitam.

No. 23. *ibid*

20. In officio matutinali stent quando incipit officium usque ad principium primi<sup>4</sup> Psalmi: et in omnibus psalmis sedeant præterquam in *Gloria patri*. Ad *Pater Noster* in lectionibus et ad lectionem evangelicam et ad *Te Deum laudamus* stent.

In laudibus et reliquis horis stent in principio in *Gloria patri* psalmorum, in capitulo, in hymno, ad *Benedictus*, *Magnificat*, *Nunc dimittis*, cum *Kyrie* usque ad finem Com-

<sup>1</sup>Lamb gives these three words also as a heading.

<sup>2</sup>—<sup>2</sup>Lamb has, surgant.

<sup>3</sup>The Corpus MS. reads "orationem" and below "post orationem."

<sup>4</sup>Lamb has xvii.



pletorii, et omnes collectas ad *Salve* quae dicitur post completorium.

21. Quando nominetur Sanctissimum nomen Jesu et gloriosi Virginis materis†<sup>1</sup> ejus, et in *Gloria* quando dicitur *adoramus te et gratias agimus tibi et suscipe deprecationem nostram*, et in praefatione *Gratias agamus Domino Deo nostro*, quilibet inclinet se et faciat signum reverentiae. Quando ante Evangelium dicitur *Initium* vel *Sequentia*, quilibet signet se signo crucis in fronte ore et pectore: et dum dicitur *Gloria tibi Domine* faciat reverentiam altari. In Evangelio festi Epiphaniae dum dicitur *et procedentes adoraverunt eum*, in Simbolo ad illa verba *Et homo factus est*, et in Evangelio Johannis ad illa *Et homo factus est* genuflectant.

22. Finito officio antequam recedant e choro omnes in loco suo genuflectant et dicent *Pater noster* et *Ave Maria*. Postea descendentes ex suo loco faciant reverentiam in medio chori versusque altare<sup>2</sup> magnum, et recedant cum superpelliceis, quibus exuant se extra chorum vel domi: et tum et bini debeant exire.

8. *ibid.* 23. Nullus aliquid agat in choro, scilicet claudendo libros, portando baculos magistrorum chori ad sacristiam, amovendo sedilia et hujusmodi alia exercendo, nisi toto officio penitus absoluto. Ministri omnes qui canunt aut serviunt in choro aut missis habeant vestes honestas et decentes, imprimis superpellicia munda nec attrita et non lacerata<sup>3</sup>; et nemo tergat nasum superpellicio. Non permittatur aliquis in ecclesia deambulare dum divina officia celebrantur.

24. Deputentur aliqui, si per statuta non sint deputati, quibus debeant omnes in choro obedire<sup>4</sup>; et hi diligenter attendant ut omnia supradicta observentur; et si viderint aliquem contravenientem, eum per se vel alium admoneant ita ut tum resipiscat; et nihilominus de contraventione postea mulctetur.

25. Nullus laicus deputetur ad curam sacristiae nisi in verendo vel auxilium praestando sacristae vel subsacristae in

<sup>1</sup>Lamb, " gloriosi martiris."

<sup>2</sup>The words, " magnum . . . debeant exire," are omitted in the Corpus MS.

<sup>3</sup>The Corpus MS. transposes these words and reads, " Et non lacerata nec attrita."

<sup>4</sup>Lamb, " Quidus in choro debent obedire," &c.

reponendis vel mutandis vestibus; sed sacrista sit sacerdos et subsacrista ad minus in sacris ordinibus constitutus, qui bene custodiant sacramenta calices et alia vasa sacra sub sera, ita ut nullus possit ea tangere vel attrectare.

No. 5.  
Tunstall's  
Injcts. for  
Durham  
(1556).

26. Quodlibet collegium provideat de uno duobus vel tribus sacerdotibus ex omni parte idoneis qui audiant confessiones omnium de Collegio; et non possint alteri quam hujusmodi deputatis confiteri.

27. Sit ex hiis et aliis quispiam deputatus qui ministret sacramenta habeatque curam infirmorum, eosque continue et benigne visitet: adhorteturque ad meditandum et faciendum ea quae spectant ad salutem animae.

28. Similiter Collegia<sup>1</sup> quae habeant parochiales ecclesias annexas provideant de idoneis curatis qui animarum curam exerceant, eisdemque ecclesiis laudabiliter deserviant in divinis; provideaturque ut curati tam saepe ut fit non mutantur.

29. Ut in collegiis quilibet sacerdos saltem ter in hebdomada missam celebret nisi legitimo impedimento per praepositum Collegii approbando sit detentus: et quilibet socius vel scholaris seu serviens in Collegio qui ad annos discretionis pervenerit in infra scriptis solemnitatibus peccata confiteatur et sanctissimum Eucharistiæ sacramentum reverenter suscipiat,—scilicet in paschate, quod est tempus de jure statutum, in die pentecostes, in assumptione beatæ Mariæ semper virginis et matris domini nostri Jesu Christi, in die omnium sanctorum, et natalis domini, ac festo speciali sui collegii.

<sup>1</sup>The Corpus MS. reads, "Ecclesiæ" for "Collegia."

# LIX

## Cardinal Pole's Articles for Canterbury Diocese.

1557.

THESE articles are preserved by Foxe. Wilkins prints them from Holinshed. Holinshed gives no source for them, and there is no record of them in the *Pole Register*, nor any account of their administration. Strype, in his analysis, has mixed them up with the set printed above (LI).

[Transc. Cardwell, *Documentary Annals* i. 203.]

*Articles set forth by Cardinal Pole to be inquired in his ordinary visitation within his diocese of Canterbury.*

### *Touching the Clergy*

- No. 1. Pole's Arts for Cant. (1556). *First*, Whether the Divine Service in the church at times, days, and hours to be observed, and kept duly, or no?
- No. 2. *ibid.* 2. *Item*, whether the parsons, vicars, and curates do comely and decently in their manners and doings behave themselves or no?
- No. 3. *ibid.* 3. *Item*, whether they do reverently and duly minister the sacraments or sacramentals, or no?
- No. 4. *ibid.* 4. *Item*, whether any of the parishioners do die without ministration of the sacraments through the negligence of their curates, or no?
- No. 5. *ibid.* 5. *Item*, whether the said parsons, vicars, or curates do haunt taverns or ale-houses, increasing thereby infamy and slander, or no?
- No. 6. *ibid.* 6. *Item*, whether they be diligent in teaching the midwives how to christen children in time of necessity, according to the canons of the church, or no?
- No. 23. *ibid.* 7. *Item*, whether they see that the font be comely kept, and have holy water always ready for children to be christened?
- No. 7. *ibid.* 8. *Item*, if they do keep a book of all the names of them, that be reconciled to the duty of the church?
- No. 9. *ibid.* 9. *Item*, if they do keep a book of all the names of them, that be reconciled to the duty of the church?
- No. 10. *ibid.* 9. *Item*, whether there be any priests, that late unlawfully

had women under pretended marriage, and hitherto are not reconciled; and to declare their names and dwelling places?

10. *Item*, whether they do diligently teach their parishioners No. 11. *ibid.*  
the Articles of the Faith, and the Ten Commandments?

11. *Item*, whether they do decently observe those things, No. 13. *ibid.*  
that do concern the service of the church, and all those things  
that tend to a good and Christian life, according to the canons  
of the church?

12. *Item*, whether they do devoutly in their prayers pray No. 15. *ibid.*  
for the prosperous estate of the King and Queen's Majesties.

13. *Item*, whether the said parsons and vicars do suffi- No. 26. *ibid.*  
ciently repair their chancels, rectories, and vicarages, and do  
keep and maintain them sufficiently repaired and amended?

14. *Item*, whether any of them do preach or teach any No. 8.  
erroneous doctrine, contrary to the Catholic Faith, and unity Bonner's  
of the church? Arts (1554).

15. *Item*, whether any of them do say the Divine Service, No. 18. *ibid.*  
or do minister the sacraments in the English tongue, contrary  
to the usual order of the church?

16. *Item*, whether any of them do suspiciously keep any No. 10. *ibid.*  
women in their houses, or do keep company with men sus-  
pected of heresies, or of evil opinions?

17. *Item*, whether any of them, that were under the pre- No. 8.  
sence of lawful matrimony, married and now reconciled, do Brooks's  
privily resort to their pretended wives, or that the said women Injcts for  
do privily resort unto them? Gloucester  
(1556).

18. *Item*, whether they go decently apparelled, as it be- No. 9.  
cometh sad, sober, and discreet ministers; and whether they Goldwell's  
have their crowns and beards shaven? Injcts for  
St Asaph  
(1556).

19. *Item*, whether any of them do use any unlawful games, No. 7. *ibid.*  
as dice, cards, and otherwise, whereby they grow to slander  
and evil report?

20. *Item*, whether they do keep residence and hospitality No. 11.  
upon their benefices, and do make charitable contributions, White's  
according to all the laws ecclesiastical? Injcts for  
Lincoln  
(1556).

21. *Item*, whether they do keep the book or register of No. 27  
christenings, buryings, and marriages, with the names of the Brooks,  
godfathers and godmothers? *op.cit.*



*Touching the Lay People*

- No. 1. 22. *Item*, whether any manner of person, of what state, White, degree, or condition soever he be, do hold, maintain, or affirm  
*op. cit.* any heresies, errors, or erroneous opinions, contrary to the laws ecclesiastical, and the unity of the Catholic Church?
23. *Item*, whether any person do hold, affirm, or say, that in the Blessed Sacrament of the altar there is not contained the real and substantial presence of Christ; or that by any manner of means do condemn and despise the said Blessed Sacrament, or do refuse to do reverence or worship thereunto?
- No. 16. Pole, 24. *Item*, whether they do condemn or despise by any man-  
*op. cit.* ner of means any other of the sacraments, rites, or ceremonies of the church, or do refuse or deny auricular confession?
- No. 17. *ibid.* 25. *Item*, whether any do absent or refrain, without urgent and lawful impediment, to come to the church, and reverently to hear divine service, upon Sundays and holy-days?
- No. 18. 26. *Item*, whether, being in the church, they do not apply  
Brooks, themselves to hear the Divine service, and to be contempla-  
*op. cit.* tive in holy prayer, and not to walk, jangle, or talk in time of the Divine service?
- Nos. 18, 20. 27. *Item*, whether any be fornicators, adulterers, or do com-  
Pole, *op. cit.* mit incest, or be bawds, and receivers of evil persons, or be vehemently suspected of any of them?
- No. 21. *ibid.* 28. *Item*, whether any do blaspheme, and take the name of God in vain, or be common swearers?
- No. 22. *ibid.* 29. *Item*, whether any be perjured, or have committed simony or usury, or do still remain in the same?
- No. 26. *ibid.* 30. *Item*, whether the churches and churchyards be well and honestly repaired and enclosed?
- Nos. 25, 28. 31. *Item*, whether the churches be sufficiently garnished  
*ibid.* and adorned with all ornaments and books necessary; and whether they have a rood in their church of a decent stature, with Mary and John, and an image of the patron of the same church?
- No. 38. *ibid.* 32. *Item*, whether any do withhold or doth draw from the church any manner of money or goods, or that do withhold
- No. 27. *ibid.* their due and accustomed tithes from their parsons and vicars?
- No. 31. *ibid.* 33. *Item*, whether any be common drunkards, ribalds, or

men of evil living; or do exercise any lewd pastimes, especially in the time of Divine Service?

34. *Item*, if there be any that do practice or exercise No. 32. *ibid.* any arts of magic or necromancy, or do use or practice any incantations, sorceries or witchcraft, or be vehemently suspected thereof.

35. *Item*, whether any be married in the degrees of affinity Nos 34 and or consanguinity prohibited by the laws of holy church, or 35. *ibid.* that do marry, the banns not asked, or do make any privy contracts?

36. *Item*, whether in the time of Easter last any were not No. 36. *ibid.* confessed, or did not receive the Blessed Sacrament of the altar, or did unreverently behave themselves in the receiving thereof?

37. *Item*, whether any do keep any secret conventicles, No. 37. *ibid.* preachings, lectures, or readings in matters of religion, contrary to the laws?

38. *Item*, whether any do now not duly keep the fasting No. 40. *ibid.* and embering days?

39. *Item*, whether the altars in the churches be consecrated, No. 42. *ibid.* or no?

40. *Item*, whether the sacrament be carried devoutly to No. 43. *ibid.* them that fall sick, with light, and with a little sacring bell?

41. *Item*, whether the common schools be well kept, and No. 44. *ibid.* that the schoolmasters be diligent in teaching, and be also Catholic and men of good and upright judgement, and that they be examined and approved by the Ordinary?

42. *Item*, whether any do take upon them to minister No. 45. *ibid.* the goods of those that be dead, without authority from the Ordinary?

43. *Item*, whether the poor people in every parish be charitably provided for? No. 47. *ibid.*

44. *Item*, whether there do burn a lamp, or a candle before No. 49. *ibid.* the Sacrament; and if there do not, that then it be provided for with expedition?

45. *Item*, whether infants and children be brought to be No. 50. *ibid.* confirmed in convenient time?

46. *Item*, whether any do keep or have in their custody No. 29. *ibid.* any erroneous or unlawful books?

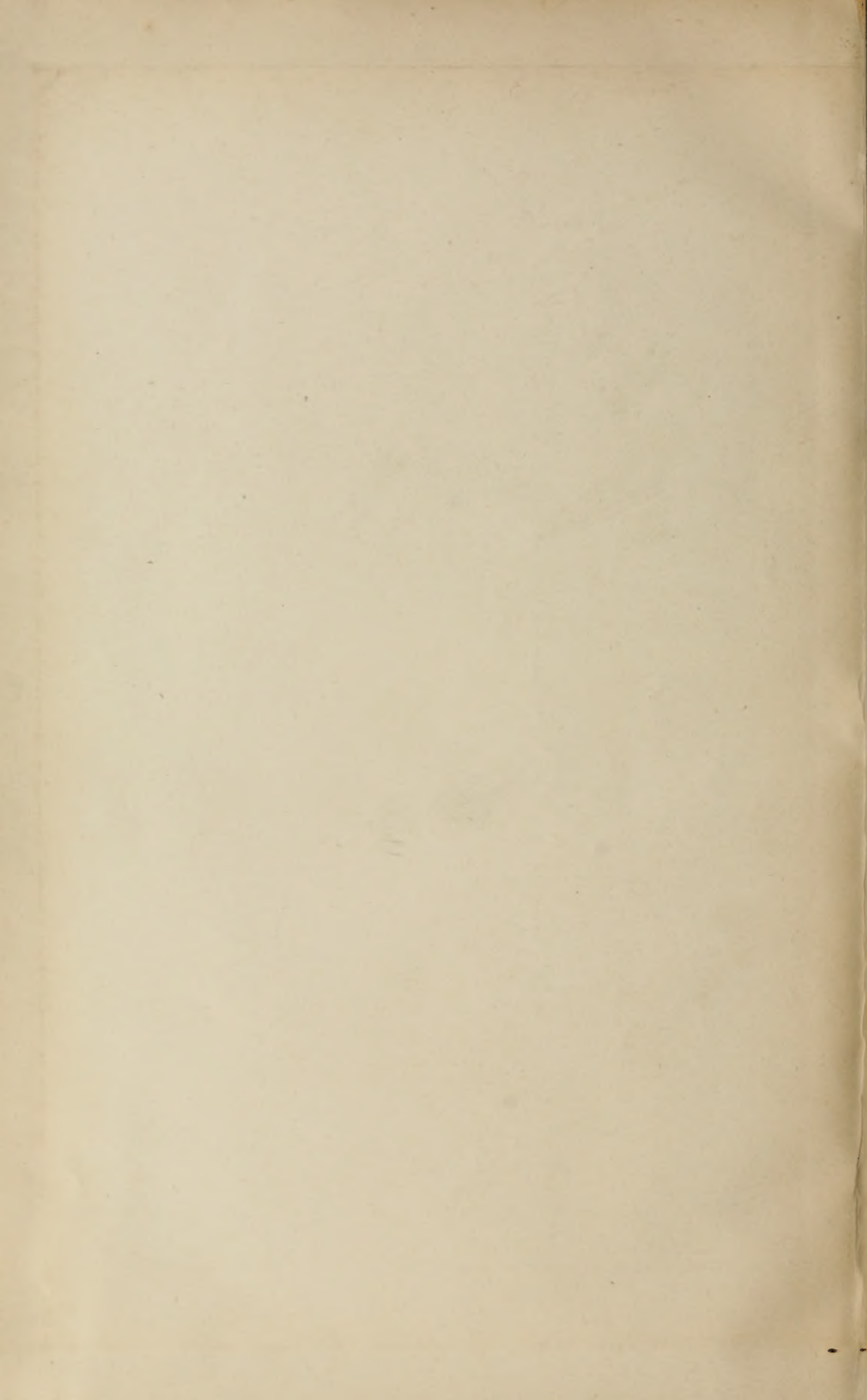
- No. 99. 47. *Item*, whether any do withhold any money or goods  
Bonner, bequeathed to the mending of the highways, or any other  
*op. cit.* charitable deed?
- No. 71. *ibid.* 48. *Item*, whether any have put away their wives, or any  
wives do withdraw themselves from their husbands, being not  
lawfully divorced?
- No. 30. Pole, 49. *Item*, whether any do violate or break the Sundays  
*op. cit.* and holy-days, doing their daily labours and exercises upon  
the same?
- No. 20. 50. *Item*, whether the taverns or ale-houses upon the Sun-  
Brooks, days and holy-days, in the time of Mass, Mattins, and Even-  
*op. cit.* song, do keep open their doors, and do receive people into  
their houses to drink and eat, and thereby neglect their duties  
in coming to church?
51. *Item*, whether any have, or do deprave, or contemn  
the authority or jurisdiction of the Pope's holiness, or the see  
of Rome?
52. *Item*, whether any minstrels, or any other persons do  
use to sing any songs against the holy sacraments, or any  
other the rites and ceremonies of the church?
- No. 51. Pole, 53. *Item*, whether there be any hospitals within your  
*op. cit.* parishes, and whether the foundations of them be duly and  
truly observed and kept, and whether the charitable contri-  
butions of the same be done accordingly?
54. *Item*, whether any goods, plate, jewels or possessions  
be taken away or withholden from the said hospitals, and by  
whom?











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